

MEDITATIONS

*upon Psal. 101.*

Written first in French, by  
PHILIP MORNAY lord of  
Plessis, and by him dedicated  
to Hienrie the fourth, the  
French king.

*And now translated into English,  
for the benefit of the Christian  
Reader, by T. W.*

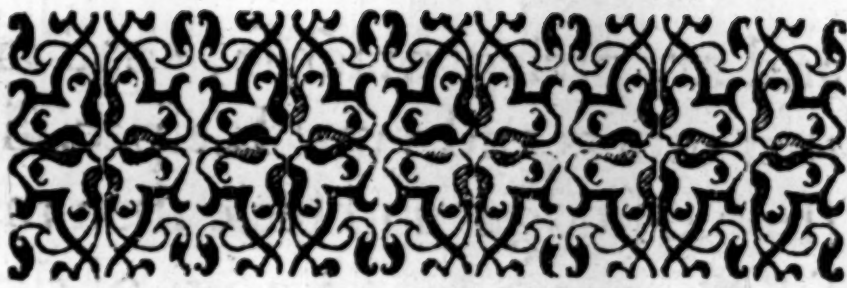


LONDON,

Printed by Adam Islip for  
Thomas Man, dwelling in  
Paternoster row, at the signe of  
the Talbot. 1599.







To the right Honourable  
and his verie good Lord, the L.  
*Robert, Earle of Essex, &c. L. high  
Marshall of England, &c. and now L. Gene-  
rall of hir Maiesties forces, appointed for the reducing of Ire-  
land, to former, yea and to more faithfull obedience than  
heretofore. T. W. wisheth all prosperitie and  
blessednesse thorow Christ, both  
now and for ever.*



WE haue (right Hono-  
rable) an old saying  
amongst vs : He gi-  
ueth twise that giueth  
quickly. And the spirit  
(which is both antiquitie and ve-  
ritie it selfe) saith : *A word spoken in  
his place is like apples of gold with  
pictures of siluer .* How fitly this  
wil agree with other mens actions  
A in and

*The Epistle Dedicatorie.*

and my present practise, I had rather others, and your L. especially should iudge and feele than my selfe speake. This I am sure of, that as hertofore many times you haue by fundrie persons ben presented with great varietie of vvordes and workes : so now particularly vpon your going out against the Irish rebels, you haue, and shal haue the like performed, because as *Salomon* saith, *Many doe seeke the face of the ruler.* I say againe, how fitly these haue bene, or are accomplished, as also with vvhat affections men do them, that is known to God alone *who is the onely searcher of the heart and reins.* And yet I doubt not, but that your L. is indued with grace from aboue, in some measure to practise that in your selfe, and towards other, which the holy ghost  
spea-

*The Epistle Dedicatorie.*

speaketh : *Though counsell in the heart of man is like deepe waters, yet a man that hath understanding will draw it out.* I vwill leaue others to the Lord , *before whome they must stand or fall , vwhofoeuer they be,* for vwho am I that I should iudge or iustifie any, sith that office belongeth to the Lord alone ? But touching my selfe, it is ynough for me, that I know mine owne heart, and that I can in some sort & sence truelie say, as the Apostle dooth : *This is our reioicing , the testimonie of our conscience , that as in other things, so in this that I now doe, I walke not according to fleshly wisdom, but in simplicitie and godly purenesse .* Many send your L. men and monie, horssle and armor, and many good thinges besides , towards the furnishing and setting of  
 A iij                      you



*The Epistle Dedicatorie.*

you forward in this great and noble voiage: yea fundrie are cōtent to aduenture as it vvere their portions and persons vvith you in this vvorthie seruice. All these things no doubt of it, are good in themselves, & may be true testimonies of sincere affection in your followers and fauourits, yea they may be powerfull meanes of iust defence for you and yours, & our whole state, & of lawful annoiance and confusion vpon the enemies against vvhom you goe. But take heede my L. that these cause you not to be puffed vp in your selfe, and so to go forth *in the arm of flesh and bloud*. The thing that you rather are especiallie to regard therein is, that they bee thankfullie receiued, as from God, and religiously as in regarde of your selfe,

*The Epistle Dedicatorie.*

selfe, and those that shall asist  
 you, and be at your command.  
 Outward and humane helpes,  
 my selfe haue not to present, but  
 may rather say vvith the Apostle,  
*Siluer and gold haue I none: such as*  
*I haue, such I giue.* And yet let not I  
 beseech you, my vvant of vvorld-  
 lie things, make lesse precious in  
 your iudgement, the spiritual gra-  
 ces, that God is pleased by me the  
 vnworthiest of his seruants, at this  
 time to offer vnto you: for this I  
 can and dare assure you, euen in  
 the vvord of truth and life (vvhich  
 is more than the vvords of all mor-  
 tall men in the vvorld, though ne-  
 uer so great) that though it be lit-  
 tle in outward appearance, and  
 weak according to vvorldlie shew:  
 yet if it be thorowlie settled in you  
 for knowledge, and continuallie ob-

*The Epistle Dedicatorie.*

observed for practise, it vvil be not  
onlie as good as the most or best  
outward things that you carie with  
you, but a vvorthie mean to sancti-  
fie all & euerie one of them to you  
& others: yea it vvil make your go-  
ing out glorious, & your cōming in  
again prosperous & ful of renown  
(a matter that manie I am sure, wish  
and praie for vvith all their harts) *as  
which indeed wil watch for you when  
you sleepe,* & vvill vphold your cre-  
dit at home, & person abroad, yea  
and preferue you & yours, though  
you should come vnto the grea-  
test danger & distresse that could  
be. In al this great praie of the thing  
it selfe, I neither praie mine owne  
paine, I protest, nor prouide for my  
commendation in the vvorld, nor  
couetouslie or cunninglie seeke  
gifts from your L. But dutifullie  
there-



*The Epistle Dedicatorie.*

thereby to prouoke your L. care  
to diligent reading thereof, and  
carefullie to stir you vp to dailie  
performance of such good things  
as are propounded therein. Your  
high place and person, your hono-  
rable and holie profession, the wor-  
thie and vveightie causes that you  
must manage, the manifold perils  
that thereby you may preuent, the  
singular good that thereby you  
shall atcheeue, vvith sundrie such  
like, should I am sure, and I doubt  
not but they vvill prouoke sincere  
obedience. Wherof I trust your L.  
vvill haue no vvhit the lesse regard,  
euen in this respect, because that I  
for my part shall think my care, my  
labour, my loue, and vvhatsoever  
dutie I haue done or may doe vnto  
your L. to be sufficientlie recom-  
penced, if these poore trauails may  
find

*The Epistle Dedicatorie.*

find good acceptance vvith you,  
and patronage from you, and in  
you may bring forth these good  
and gracious effects. And so hum-  
blie beseeching the Lord merciful-  
lie to direct you in all affaires that  
you shall take in hand, according  
to his holie vvil, & namelie to pro-  
sper this present and so important  
seruice, for Gods glorie, the welfare  
of our kingdomes, her Maiesties  
Christian comfort & peace euerie  
manner of vvaie, your owne parti-  
cular good, and the confusion and  
ouerthrow of al Gods, the estates,  
her Maiesties, and your ovvn ene-  
mies, I humblie take my leaue.

At London the second of  
March, 1599.

*Your Honors very humble, and rea-  
die to bee commanded in all Christian dutie,  
T. Wilcocks the Lords unworthy seruant,*

# To the Christian Readers,

grace and peace from God,&c,



*Beseech you all, of what state soever, with carefull attendance, and serious thoughts, to view and read ouer this Treatise following. This motion I make, not for any doubt or suspition I haue of any vnsound matter therein, for I am perswaded it containeth in it the truth of God: But because I am acquainted with, or at the least wise not ignorant of those ordinarie stops and lets, that hinder our growth in goodnes by good things, as Sathans malice, our blind and ignorant harts, our carelesse minds, discouragements from others, and sundrie such like: by means whereof, men are many times misseled: and because also I am sure these*



## To the Reader.

these things may, nay will fall out, in perusing and reading euen the best things, I can not but againe and againe entreat you herein also to haue a good eye to your selues and your own soules. Assuredly you shall find (specially if you weigh things well, as indeed you should) that you haue great and good cause so to doe: for besides that the points handled therein are not meane, neither of any simple subiect, and therefore would be regarded and receiued with care and conscience of them: the very manner of handling of them (according to the vsuall course and practise of the Author) is profound and pithie, and therefore also will require a diligent and understanding heart: The treatie was first written in French by a worthy Nobleman of that country, and therefore doth most properly appertain to that state.

That

## To the Reader.

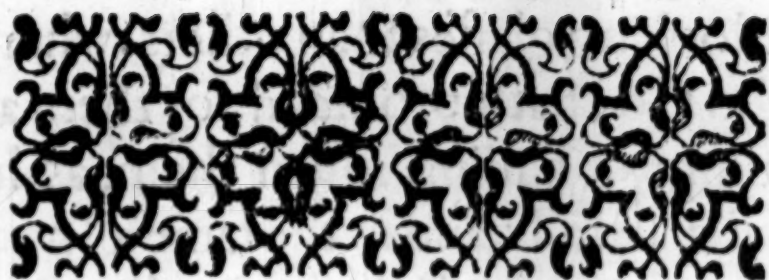
That which peculiarly belongeth thereto, understand it of, and referre it to the same. The rest that is common, and according to general truth, make common, but yet good use withall of it also. And this premonition I think very meet to giue, as knowing beforehand how ready men are to snatch and catch at that which belongeth not vnto them, their times, and states: a point arguing great curiositie, and no small lightnesse of mind, and lacke of iudgement: as also carelesly to neglect, yea securely to contemne that which importeth them much, a matter bewraying carelesnes at the least, if not sencelesnesse of heart: from both which, as all other extreames, I wish the Christian reader, as my selfe, in this and in all other things of the like nature, to be freed and purged, and on the other side to be fulfilled with all sound iudgement

To the Reader.

ment and carefulnesse of spirit, that so  
from this and other good things, we  
may alwaies learne to know what that  
good, holy, and acceptable will of his is,  
and may be enabled by the blessed spi-  
rit, stedfastly to beleue the same, and  
carefully to walk in the obedience ther-  
of. Now the very God of peace sanctifie  
you thorowout: and I pray also, that  
your whole spirit and soule, and bodie,  
may be kept blamelesse, vntill the com-  
ming of our Lord Iesus Christ,  
to whom euery where, but  
specially in the church,  
be praise for euer &  
euer. So be it.

Yours euer in Christ.  
T. W.





Lord Iesus begin, and  
make an end.



Men who are desirous to frame their faces, and to compound their countenances, doe ordinarily go to glasses, and indeuour to set them thereby:

but Kings for the direction of their doings and affaires, had much more need to looke thereinto, as well because their callings are more high and heauie than other mens, as also because they haue more lets from themselues, and others that be about the, to hinder their sight. And therefore they had need to haue, (if they could tell how) more liuely and

B

true

true looking glasse than others: where-  
in also God hath provided for them ac-  
cordingly, hauing giuen them, as his  
word generally, and in the same all good  
things; so particularly, an excellent loo-  
king glasse in *Dauid*, who was both a  
King and a Prophet. A King I say, *Ac-*  
*cording to the heart of the King of Kings,*  
yea (and which is more) a figure of the  
eternall King, Iesus Christ our Lord.  
This king *Dauid* you (Sir) specially ought  
to set before you, more than any other,  
because in his life, you may almost read  
your owne hystorie, as also in your selfe  
and life, you ought to inforce your selfe  
to see his againe painted out vnto you:  
that so by that which is past, and by that  
which is present, you may be prouoked  
to bee chearefull and carefull for that  
which is to come. Both of you haue ben  
borne of Kingly race, and yet that not-  
withstanding, haue ben aduanced to be  
Kings from the verie depths of the de-  
serts, and from the foot or lowest part of  
hils: my meaning is, that you haue been  
brought to it, when you seemed furthest  
from

*A Meditation vpon Psalme 101.*

3

from it. Both of you haue beene lifted aloft, and set vpon your thrones, & haue mounted vp thereto, euen ouer the bellies and breasts of your enemies: which certainly you could neuer haue gotten, but by speciall grace and fauour from God: And yet herein hath his goodnes graciously appeared towards you, that you haue attained to that excellent top of royall authoritie, without hauing either your hearts or your hands defiled in their bloud. What shall I say more? Both of you haue beene fought against by the greatest part of your subiects, and troubled very sore with sundrie priuate and particular persons about you. But *Dauid* ouercame all those troubles, distresses, and feares, through the feare of God, who freed him indeed from all feare: who also euen at this day in the person of his seruant *Dauid*, promiseth vnto you (Sir) a gracious victorie, and giueth vnto you an assured pledge of a verie peaceable gouernment, if that you will sincerely serue him, and carefully and continually thinke vpon this, That



then you shall indeed surely raigne,  
 when you most soundly serue him.  
 Wherin, if euen the best princes haue at  
 sundry times ben not only admonished,  
 but threatened with the wrath and  
 displeasure of God, and all to preuent  
 these euils in them, that they might not  
 fall away from their dutie, or abuse his  
 mercie, patience, and long suffering, you  
 (Sir) nor others, must thinke much to  
 be often called vpon, yea prouoked and  
 whetted on, to these good things, be-  
 cause none runneth so fast, but hee had  
 1. Cor. 9. 24. need to be incour aged, *So to runne, that  
 he may attaine* : neither standeth so sure,  
 but he had need to bee admonished, and  
 1. Cor. 10. 10. put in mind of the Apostles speech, *Let  
 him that thinketh bee standeth, take heed  
 least he fall*, and withall to remember the  
 Psal. 30. 6, 7. saying of this very kingly Prophet, *I said  
 in my prosperitie, I shall neuer be moued, but  
 when thou diddest hide tby face, I was sore  
 troubled*. For this is a certaine and an as-  
 sured point, That men are in more dan-  
 ger to be ouerthrowne, yea ouerwhel-  
 med, when they enioy abundance of  
 graces

*A meditation vpon Psalme 101.*

5

graces from God, than when they are vnder his chastisements and corrections. For as for chastisements, euen then when they beat downe men in themselves, they lift them vp before God, and make them by consequent capable and meet to receiue his mercies: and that is it the Apostle meaneth, when he saith, *They doe in the end bring with them the quiet fruit of righteousness vnto them which are thereby exercised.* Whereas graces on the other side, in Gods purpose indeed, and their owne nature, carrying men out of themselves vnto God, cause them notwithstanding, through Sathans malice, and the corruption of their own hearts, to despise almightie God himselfe, and to say *Who is the Lord*, and so make them to become fit matter, vpon whome to exercise and execute the seueritie of his rigour and wrath, for the contempt or abuse of so singular graces.

Hebr. 12. 11.

Prou. 30. 9.

Men much trouble themselves (Sir) now adaies to defend and maintain your calling and comming to the crowne. But it is it needeth not, for your verie

birth alone is sufficient to intitle you thereto. But to come to it, to come thoroughly to it, yea to come to the top of it, and to carrie your selfe therein as is most meet, there is indeed, and there must bee indeed, required a farre other thing: and that is, a great ascendent, as men vse to say, and a gracious aspect and direction thereof, fauouring this birth of yours, and being able to correct all contrarie cōstellations, yea euerie thing that either directly or indirectly might annoy you with his influence. That which I meane, is not any starre or planet, or anie whole zodiake, as they vse to say, no not heauen it selfe, or the heauen of heauens, but indeed the soueraigne God, *the only Lord, maker and creatour of*  
*Iob. 38. 31. all things, who loseth (as Iob saith) the power*  
*32. 33. of the starres, and ordereth the gouernment*  
*Pr. 8. 15. 16. of the heauens aboue the earth: by whome*  
*(as also saith Salomon) Kings raigne, and*  
*Gouernors keepe their estate: and by whom*  
*you (Sir) may say, as this our King Dauid*  
*doth, The Lord is with me, I shal raigne and*  
*rule: against him there is neither counsel nor*  
*strength:*



*A Meditation vpon Psalme 101.*

7

*strength : wherefore nothing in the world can shake me or make me to be moued. Wee that liue in the cleare light of Gods word, wonder at the conceits that in the times of blindnesse and superstition men haue thrust one another into. Astrologians made Princes in former time beleue, that such or such a planet bare rule ouer their birth. They perswaded othersome, that a certain spirit assisted them, for the guidance, line, or leading of their life. And it is as strange to consider what dotages these deceiued persons fell into : and that not only the basest of the people, but the best amongst men : for euen the very Princes themselues honored these conceits, and they did exactly obserue whatsoever they thought would please their instructors, planets, spirits, and such like : and vtterly abhorred whatsoever might anie manner of way offend or displease them. But you (Sir) haue much more strong reason to striue to please God, and to seeke to serue him : for these were but fantasies of their own framing, whereas*

whereas God liueth in himselfe, and gi-  
 ueth vnto you and al others, *Life, breath,*  
*and being.* Greeue not therefore at anie  
 hand, or in anie sort I beseech you, this  
 great ascendant, who is your almightie,  
 and your most mercifull gouernour. He  
 requireth of men, *that they follow vertue,*  
*and that they flie vice :* & this (so gracious  
 is he vnto the) doth he for their own sal-  
 uation and good. Of Kings he demaun-  
 deth, that they plant pietie, that they  
 render righteousness. What more fa-  
 uourable taxe or imposition could hee  
 lay vpon them? This is a gentle tribute  
 indeed, and a sweet seruitude, if I may so  
 call it. Nay it is the onely meane to rule  
 blessedly and well, and therefore should  
 be the more carefully striuen to. And of  
 you certainly (Sir) so much the more  
 carefully to be performed, because hee  
 hath done more for you, than for sundry  
 Kings besides, yea so much the more, by  
 how much hee hath declared to you the  
 gracious eie of a louing father, and not  
 the wrathfull face of an angrie Maister,  
 as hee did to sundrie your predecessors.

But

*A Meditation vpon Psalme 101.*

9

But it is now good time to leaue you,  
and to heare *Dauid* himselfe speake, *Da-  
uid* I say, pronouncing his vow vnto  
God, euen then when he first entred in-  
to his kingdome.

## Verse 1.

*I will sing (saith hee) Mercie and Iustice  
O eternall God, I will sing them to thee.*



*Dauid* a warlike Prince, ve-  
rily, if euer there were any,  
wanted not matter here  
to sing, after the manner  
of prophane and heathen  
princes, his triumphs and victories : for  
he had vanquished strangers abroad, and  
rebels at home, he had done very famous  
acts of a worthy captaine and valiant  
souldier, yea therein hee had proceeded  
so farre, that the princes and nobles of  
his kingdome were inforced to present  
a solemne supplication vnto him, that  
hee would no more hazard or indanger  
his person, *Least they might see the light*  
of *2. Sa. 31. 17.*



*of Israel put out*. A man would thinke then, that hee should haue made a vow, and haue set out his valour, and magnified his armour and weapons, and haue exalted them: but being spiritually minded at this time, he was farre from the thoughts of these wordly things. And though for the first instruction of a Prince, he might as a man would imagine, haue taught him to haue ben hardie and courageous, yet he was contented to omit all that, and to come to deale with matters of greater consequence. For though I will not denie, but confesse rather, that it is a vertue very profitable for all great Princes, and for *Dauid* himselfe more necessarie than for others, who had spent the whole course of his life, as well in warres against them that lay nigh vnto him, as in compounding inward troubles at home: yet hee will as it were in silence for the time, passe by all these things, and sing of, and exalt before them all, *this benignitie* (as he saith,) *and iustice*, Mercie & Iudgement. Now to sing them, what is it, but to publish them,

*A Meditation vpon Psalme 101.*

II

them, and to cause them to sound and shine forth, yea to sound them forth euery where, to spread them abroad, and to distribute them into all the quarters and corners of his kingdome? And good reason it should bee so, because they are indeed the two daughters of holy and heauenly wisedome, *by which kings raign*: yea they are two special qualities, by which God manifesteth himselfe vnto men, and by which hee will haue his lawfull lieutenants knowne amongst men, and bee marked. For take them away once, and how can publike persons be said, to be like the Lord? Or what difference then, between them and priuate? Sauing that they shal be worse, by how much in place and power they are aduanced aboue others. Yea two such they are, as in the vertue and strength whereof, God bleffeth among the nations euerie estate and condition, as well of peace, as of warre. For what is peace I say, and what is warre (specially thorow mens corruption) without iustice? Peace is nothing els but carnall securitie, and  
warre

warre nothing els but contention and theeuerie. Yea Iustice it selfe, thorow strong and strange passion, that ouerruleth vs all, passeth many times into his contrarie, that is to say, iniustice and vnrighteousnesse, vnlesse we labor to make a good temperature, and intermingle much mercie therewithall. And this is the cause also why these two vertues are (as I may say) essentiall to all princes and magistrates, whereas the rest tending to no other purpose, but as it were to serue these two, may bee called, and are in a manner accidentall. Which that wee may bee the better perswaded of, let vs marke, that howsoeuer kings and states liuing without war, and by consequent, without acts of prowesse and valiant deeds, may by meanes thereof bee accounted, and be indeed much more happy than their neighbours, that continually combate and fight one with another. Yet herein is not the felicitie, either of the publike, or of the priuate condition, but that it standeth rather in this, that Iustice beareth sway, and Mercie also



*A Meditation vpon Psalme 101.*

13

also is administred. For what are kings and states without iustice and without mercie; without punishment, and without recompence, *For terror to the wicked, and for honor to the good?* What are they I say, but either so many scar crows, or so many Tyrants? And it hath neuer been seene, that states haue ben wel guided, and realmes rightly ruled, at the least without some apparance and apprehension of these qualities in them. The reason whereof is this, States consist in their subiects: for as *Salomon* saith, *The glory of a king, is the multitude of his people*: and subiects in societie & fellowship one of the with another: & Iustice is the onely band of all societie amongst men, which if it decay once, and bee not rightly executed, what can we look for, but all confusion, disorder, oppression, and all other violence and outrage besides? And hereof we may adde yet a further reason, Because kings subsist by the loue of their people, and Mercie sweeteneth and maketh easie vnto them that hard burden of their subiection.

And

And therefore Mercie also is not without cause well called by one, *The preseruer of scepters*. Yea I say, it seasoneth this great power, otherwise intollerable to men, (for who would willingly be in subiection?) and otherwise also vnsupportable to it selfe; because it is the easiest thing of a thousand, to turne lawfull authoritie into cruell oppression and tyrannie.

Those that teach, professe, and practise Physike, begin after this manner: First they propound the knowledge of mans bodie, afterwards followeth prescription of diet, either to vphold it in good state, or to bring it to it, if it be decayed: yron and fire, that is to say, cutting off, and searing; come in the last place, being of accidents become such instruments, as inconueniences thorow noisome and festerling diseases, haue adjoined to that art, and mans intemperancie and corruption haue made necessarie. And euen such course as this must Magistrates obserue in their politike bodies, and in the sickenneses and sores that sprout and spread therein: not  
vling

*A Meditation vpon Psalme 101.*

15

vsing corrosiues, but when the disease calleth for them: nor lenitiues, when biting plaisters and medicines are meet. Adde hereunto, that *Dauid* so well graced as hee was, knew well ynough, that kings raigne not by their armes, but by their heads; not by strength only (much lesse by violence) but by vertue: yea hee knew this further, that whē God should call them to an account, concerning their offices and charges, hee would not say vnto them, You haue not beene bold ynough, valiant ynough, &c. for men are naturally prone to such things, and when they haue authoritie on their sides, many times exceed therein: but this rather will he charge them withall, euen as this great king himselfe telleth vs, *Ye haue not iudged rightly. Ye that were,* Psal. 82. 2. 3.  
*or should haue ben officers of my kingdome,* Wis. 6. 4.  
*ye haue not ministred mercy to the afflicted, the poore, and the widdow.* The common people thinke these two vertues, contrarie one of them to the other. But what a conceit is that? For if they were so, they could not bee in God, because the  
 Godhead



Godhead being but one , and alwaies like it selfe , cannot admit contraries.

And if that were true, how could it bee

**Psal. 25. 10.** *saied, That all his waies are mercy & truth, and all his workes mercie and iustice?* And

the like may bee in kings , or else how

**Prou. 16. 12.** *could they be called Fathers and Iudges.*

And God himself hath saied in one place,

**Prou. 26. 28.** *The throne is established by Iustice.* And in another place he sayth againe, *The king upholdeth his throne by Mercie .* And as

much is spoken doubtlesse of all other

**Psal. 112. 5.** *men, of whom it is saied, The iust are mer-*

**Prou. 14. 22.** *cifull, and that their mercies are iustice in-*

*deed.* Againe, if that were so, to wit, that

they were contraries , they could not

themselves be vertues , but the one or

the other of them should bee a vice; the

reason whereof is plaine , because no

vertue is contrarie to vertue , but onely

opposite to vice. And therefore if they

were contraries, one of them, chuse

which you will, must needs bee a vice.

Wherefore wee may safely conclude,

that seeing they are not contraries, they

doe not destroy one another, but rather

instru&

*A Meditation vpon Psalme 101.*

17

instruct and helpe one another: neither doe they driue away the one the other, but follow and accompanie the one the other, as those that are in one and the selfe same God, and as it were going arme in arme together, tend to the same end. So that here that is verified, which the Prophet promised: *Mercie and truth* Psal. 85. 10. *shall meet, righteousness and peace shall kisse one another.* In God verily these great graces flow, from that verie eternall fountaine, which in him wee call goodnesse, which he communiceth to some after one maner & measure, & to others after another, according to his owne good pleasure. And these graces, according to the diuers subiects where in they are, and about which they are occupied, haue diuers names. Gods goodnesse vpon or towards his owne people, is called Clemencie, Benignitie, Mercie: but vpon, or towards the wicked, it changeth his name, and is termed Seueritie, Iudgement, and Iustice. Both the one and the other are good, and that not onelie as they come from

C

God,



God, but euen whether they tend, to blessing or to punishment. Good they are I say, for the aduancement of Gods glorie, and the vpholding of order in the world: for take away Mercie and Iustice, and what shall we see amongst men, but hell as it were let lose? Good I say again for the societie and fellowship of men, which without these two exercised and executed amongst them, can neuer bee vpheld. And lastly they are good, euen for them also to whome they are directed, and vpon whome they are bestowed, as who without these cannot either well or comfortablie passe the daies of their pilgrimage, or bee thorowly humbled. For as in respect of the godly, what consolation is this, to know, that the verie iustice of God is in them, & for the, Mercie and goodnesse, that so his goodnesse might bee exceeding great and large? And what a terror is this to the wicked, or at the least wise ought it to be vnto the, that Gods iustice & iudgement shall bee so much the more great and greuous, by how much they haue  
in



*A Meditation vpon Psalme 101.*

29

in it trampled and trodden vnderfoot  
 his great grace and goodnesse . Some  
 are prouoked by blessings to serue the  
 Lord . Others are moued to displease  
 and offend him euen by their punish-  
 ments . In both God worketh, and for  
 both prouideth by these meanes . Re-  
 spect the eternall God himself, and then  
 we shall see that his mercies are iustices,  
 and his iustices are mercies . Will you  
 see it by example ? His iustice vpon  
 Adam, was infinite mercie, as may well  
 appeare by this, that being at the verie  
 brinke of the bottomelesse pit, and hee  
 might iustly haue thrust him into the  
 same, he withheld him notwithstanding  
 from it, and which is more, euen then  
~~gave to him and his,~~ his owne sonne to saue  
 them from death . And yet this infinite  
 Mercie was as a man may say, swallowed  
 vp of iustice, when he laid the sinnes of  
 men vpon the backe & bodie of his eter-  
 nall sonne (I mean his whole person, yet  
 without cōfounding of the properties  
 of either nature) and was pleased, that  
 in his only begottē, all our debts should

be exactly paid, and all our iniquities  
fullie pardoned.

This point is meet for all estates and  
degrees to remember, as being full of  
heauenly comfort and spirituall instru-  
ction, but cheefely profitable for princes  
and great personages, who are Gods  
owne liuely images in this world, and  
therefore should most remember and  
resemble these things. True it is, that  
they cannot balance or beare them in  
thēselues, or weigh thē out to others so  
rightly as God doth, for they are imper-  
fect when they are at the best, and God  
is alwaies perfect and iust. And yet they  
should beware of this, how they set thē  
at warre, or make them to iarre one  
of them with another, or oppose them  
one of them against another. They  
should rather on the other side persua-  
de themselues of this, that that is indeed  
the most true Mercie, that keepeth in it  
selfe, and ministreth vnto others most  
of iustice: and that that is the most true  
Iustice, that holdeth in it selfe, and yet  
expresseth to others most of Mercie.

So

*A meditation vpon Psalme 101.*

21

So doe Mercie and Iustice in a prince,  
 or vnder a prince, open the eyes & cleer  
 the sight, as I may say, one of another.  
 Mercie, whilest it rightly ruleth the cou-  
 rage and haughtinesse of Iustice, which  
 because rulers many times inforce and  
 constraine it further than is meet, may  
 easily run riot, and be turned into rage:  
 And Iustice, whilest it moderateth the  
 affectiōs that enlarge mercie too much,  
 because they are they that blind it, and  
 cause it sundrie times to fall vpon the  
 wicked; it I say, euen that mercie I mean,  
 which was borne and bred for the good  
 onely; as on the other side, it causeth  
 that rigour to light vpon good men,  
 which was created & made for the wic-  
 ked alone. *David* therefore here sin-  
 geth and setteth out vnto vs, both the  
 one, and the other. He maketh them for  
 our sakes to accord well vpon his harpe,  
 and bringeth both the one and the other  
 to his proper and peculiar tune, them  
 I say, which in truth tend both to one  
 end, that is, the glorie of God, and the  
 good of men, and bring forth the like  
 effects,



effects, to wit, faithfull obedience to  
 Pro. 21. 3. Gods will. For sayth Salomon, *Mercie and  
 Iudgement are more acceptable to God, than  
 sacrifices.* So that we may thence gather,  
 that they make kings, as also al other mē,  
 acceptable before God. And in another  
 place hee saith, *Hee that pursueth Iustice*  
 Pro. 21. 17. *and Mercie, shall find life and glorie.* What  
 meaneth he by this? Surely nothing els  
 but this, that a good feeling, and faith-  
 full practise of these two holy vertues,  
 will defend princes, and get them glorie  
 in this world; and in the other, bring the  
 euen to eternal life. But to find out these  
 vertues, and to follow after them; euen  
 the best, both men and Magistrats, haue  
 need of a good guide. He onely that gi-  
 ueth this grace to kings, that they bee  
 kings, must giue them also grace to raig-  
 n aright, or to rule well. Wee say, no man  
 is borne an artificer: much more safe-  
 ly may wee say, that no man is borne a  
 good king. For as it is one thing to bee  
 borne a man, and another thing to bee a  
 good man, so is it also to be born a king,  
 and to bee a good king. To God there-  
 fore

*A Meditation vpon Psalme 101.*

23

fore hee must come. And this *Dauid* did  
 well see, when praying for himselfe and  
 his sonne *Salomon*, hee saith, O God giue *Psalm 72.1.2.*  
 thy iudgements to the king, and thy righte-  
 auessesse to the kings sonne, so the end, that  
 he may iustly governe thy people, and iudge  
 the afflicted with equitie. And *Salomon*  
 saith of himselfe: O Lord I know not how *1. King. 3. 7.*  
 to goe out or in. Thy seruants is set ouer this *8. 9.*  
 great people: giue him an vnderstanding  
 heart to iudge rightly, that he may discerne  
 betwene good and euill: otherwise, who is  
 able to governe this great people? Verie no-  
 table and excellent doctrines are delinea-  
 red vnto vs out of these few words. These  
 vertues of which we haue spoken, haue  
 their root and resting place in goodnes,  
 and indeed, cannot elsewhere be found.  
 And goodnesse naturally communica-  
 teth and distributeth it selfe, as a grace  
 that cannot containe it selfe within it  
 selfe, but needs must breake forth for  
 the glorie of him that giueth it, and the  
 good of them who are partakers there-  
 of. Wherefore these royall and kingly  
 vertues must send out their boughes  
 and



and branches, even vnto the borders of the kingdome and countrey, so as there may not be any, though neuer so mean, but in some measure more or lesse, they should partake thereof. One of them spreadeth out it selfe in the sinewes, that so it may preferue the people, and containe thē in their dutie. The other spreadeth out it selfe in the veines, comfortably to water the land, and the people thereof, with the Princes fauour. And this is thāt same common and generall good which the Prince oweth vnto all his subiects, Iustice I meane, and with it, peace and protection; or defence also, and that without difference or respect: be herein framing & conforming himselfe vnto God, the soueraigne Lord, *Whomaketh his sunne to shine, and his rain to fall indifferently vpon the good and the euill,* giuing more sometimes to the debased and afflicted, than to others that are not humbled, not only because they stand in more need, but also because Mercie in his own nature, draweth nigh vnto him that hath need thereof as Iustice

Mat. 5. 45.



*A Meditation upon Psalme 107.*

25

Since likewise to him that lieth more  
 open to outrage and violence: he follo-  
 wing herein that which is commanded,  
*Open thy mouth for the dumbe, in the cause* Prou. 31. 8.  
*and right of them that are appointed to de-*  
*struction:* and herein also fashioning  
 himselfe like vnto God, *Who boweth down* Pro. 23. 10.  
*his head to heare him that is humbled,* &  
*keepeth himself continually about them that*  
*are of an afflicted spirit, and watcheth over*  
*the haruest of the fatherlesse, and preserveth*  
*the widdowes bounds.* But to them that are  
 knowne for good people, and found in-  
 deed to bee men of godlinesse, and in-  
 tegrity, there is another mercie, there is  
 another iustice due, that is, to shew vn-  
 to them Christian countenance, and  
 particular or speciall fauour, to cherish  
 them, to acknowledge them for such, &  
 to honour in them that grace or graces,  
 which God hath vouchsafed vnto them  
 to honour him withall; that so he might  
 apparantly distinguish them from others,  
 that indeed are not such. Euerie one  
 should learn to put a difference betwixt  
*the precious and the vile, and to make* Psal. 15. 4  
 much

much of them that feare the Lord. Therefore the prince much more should doe it, because he should be of a more discerning spirit than other men, and it is a peece of his dutie to obserue and make this difference. And yet wee many times see, that none are more blind than they, and none lesse regarded, or rather more contemned than those that vnfeignedly feare God. It may be we know not what it is to honour them. If that be so, let vs listen and learne a little. To honor good men is nothing else but to sound, yea, & if need be, to send them abroad into the world, and by that meanes to stirre vp a desire in all, both to resemble them, and indeed to become such. But to leaue them wrapped vp in confusion, and in a masse of miserie, that is nothing else but to make vice and vertue all one, or rather indeed, against vertue to strengthen vice: vice I say, which is but of too much account amongst men, yea which is but too much in euery one of vs, by reason of the secret intelligences, which lieth with our corrupted nature. And so by  
this



*A Meditation vpon Psalme 101.*

27

this wee see the second step of Gods goodnesse towards men, which as it appeareth in this, that he maketh them his children, his deere lie beloued ones, his heires, and reserueth for them his treasures, and distributeth freely his graces vnto them: so doth it more particularly appeare, as in respect of kings, who though by nature they may be borne to kingdomes, or by men be chosen there-to, yet neuer can haue grace to be kings indeed, but from him, *From whom alone* Iam. 1. 17. *descendeth every good gift, & perfect grace:* and who can neuer faile them indeed, or euer will, except it bee through iniustice, neglect of dutie, or other some greuous transgression, seeing it hath pleased the soueraigne Lord to make them such to himselfe and his seruants: And from this second degree or step, we come vnto the third, that is, that amongst these good people, those who God hath indued with some speciall grace for the managing of some speciall affaires, and for al other good purposes, Iustice would, that euen the verie mercy  
of



of the Prince should preferre such before others, or els why hath God adorned, beautified, and blessed them aboue other men? And that certainly should the Prince doe, not onely for the consideration of the state and kingdome, and for the good gouernment whereof hee ought to chuse the most able and fit, but also for order, & that according to proportion & relation, which the Lord hath established in things, who hath ordained the charge according to the ability, the dignity according to the vertue, the hire according to the labor, which without this, cannot but be broken & violated. And the rather herein must respect bee had, because god in placing & bestowing vpon some, such qualities & gifts as properly are his own, would haue the therein to be knowne and acknowledged for such. For euen as it is his good pleasure to haue the stars seated in heauen, that there they might bee soene: as on the other side to frustrate or deprive them of their capacitie and their light, were euen as the Philosopher said, to frustrate  
and

*A Meditation upon Psalm 101.*

29

and depriue the particular creature of due desert, the publike of his proper profite, and which is more, the Creator (as much as in vs lieth) of his blessed intent and purpose, in the creation of things: so is it when men are not considered in and according to the excellencie of Gods graces, vouchsafed vnto them, but outward, bodilie, yea many times bad, if not beastly things, are regarded. For auoiding wherof, men must haue recourse, not onely to Iustice, but to Mercie also, and so ioine them together, that from both and either of them, there may flow and issue good effects.

And thus we see how Mercie is ruled by Iustice. But now let vs consider Mercies turne and course, for Mercie likewise shall gouerne Iustice. Mercie is the true interpreter of the law, the law properly is the rule and square of Iustice. The law sayth, Hee hath slaine or killed, but Mercie will say, Hee did it without thinking of it before, or, he did it in his owne defence: which in some sence also may be true, euen in him that hath slaine  
his

1st. 2. 13.

his owne father . Here Mercie will re-  
 straine, and that euen as if it were in the  
 aire, and before it come to strike, the  
 sword of Iustice, which otherwise is ve-  
 ry readie to execute that same seuer  
 and hard decree, *He that killeth, shall die  
 the death.* In laws (no more than in other  
 formes of speech) men are not so much  
 to regard the words thereof, as the mea-  
 ning and end of the same, because many  
 times the words may bee much more  
 hard than the meaning. A certain yong  
 woman of Rome goeth, and with her  
 own brest norisheth hir father in prison,  
 and yet the arrest and decree that was  
 pronounced against him meant, that he  
 should die there by famine. Mercie in this  
 processe against law, did right to nature,  
 and turned that rigor into grace, & that  
 crime into vertue & praise. So that euen  
 here the Apostles speech is true, *Mercie  
 reioiceth against condemnation or iudge-  
 ment.* Likewise, by Gods law it was not  
 permitted to any but to the priests, to  
 eat the shew bread . And by the same  
 law men are also straitly commanded to  
 obserue



*A Meditation upon Psalm 101.*

31

obserue and sanctifie the Sabbath. But yet when the question is, to nourish and feed one fore bitten with hunger, as for example, *David Gods annointed*, who was vniustly banished from *Sauls* presence: or else to comfort a mans neighbour in extremitie, or to defend his countrey, &c. the case will quickly bee altered, and the state of the question soone changed. And here once againe Mercie taketh vpon it the cause of charitie, against the letter of the law. Yea here the very authour of Mercie and Iustice telleth vs, that the law must giue place to charitie (*which indeed is the true butt & end of the law, yea the very fulfilling of it, as the Apostle saith*) yea that our neighbour in this case must be preferred before the verie Sabbath it selfe. Which if it bee true in a priuat and particular person, will much more bee strong in an extreame danger or necessitie of a publicke state, which ought to be so much the more regarded, by how much manie, yea all, are to bee preferred before one, or some. But perhaps it will seeme to

sundrie

1. Tim. 1.5.  
Roma. 13.8.

sundrie that wee doe not farre ynough  
 inlarge the skirts and bounds of Mer-  
 cie, because wee make it the interpreter  
 of Iustice, and some would, that wee  
 should make it a part thereof. Wherev-  
 er also it may bee, they will say vnto vs:  
 what? shall not the king shew fauours?  
 Other some perhaps will say againe:  
 shall not the king lift vp and aduance,  
 or create (as some vse to say) such as hee  
 shall like of? But wee answere, that wee  
 are so farre off from disliking his boun-  
 tie, that if hee will follow our counsell,  
 he shall doe nothing but shew fauours,  
 yea true fauours indeed, for they shall  
 be ciuile, and such as fauour of Iustice  
 and Mercie together. Howbeit, vnder  
 the colour or shaddow of Mercie and  
 Iustice, the king wee meane and speake  
 of, shall not commit iniustice. For Mer-  
 cie and Iustice to, shall neuer serue him  
 in steed of a maske or visar, neither shall  
 they euer lend him their glorious appa-  
 rell to so bad a purpose, and wicked end,  
 as to couer iniquitie. If hee bee such a  
 Prince as he ought to be, he will not for  
 some

*A Meditation vpon Psalme 101.*

33

some tendernesse of heart in himselfe,  
 or towards others, much lesse at the im-  
 portunitie of a courtier will he winke  
 at a heinous crime, and make it no of-  
 fence: as for example, a desperate mur-  
 ther, or a slaughter committed, with  
 thought of it beforehand, or a rape, &c.  
 but as hee will listen vnto the wife and  
 friend of the offending partie, so he will  
 heare the crie of the fatherlesse, hee will  
 set before his eyes the teares of the wid-  
 dow, and in thinking vpon the particu-  
 lar sorrow of some, hee will weigh the  
 publike hurt and damage, which no  
 doubt of it cannot but bee increased, by  
 the letting of sinne go unpunished, and  
 that that may insue thereupon. The  
 truth of this is confirmed by that wor-  
 thie speech of the spirit, *He that iustificeth*  
*the wicked (saith Salomon) and he that con-*  
*demneth the righteous, they are both an ab-*  
*omination to the Lord.* And if a man  
 would see it warranted, let him regard  
 but the sentence of God himselfe (*who is*  
*no respecter of persons*) and that pronoun-  
 ced and giuen against a king, truly clo-  
 D thed

Prou. 17. 15.



2. Kin. 20. 42.

thed with the purple or scarlet robe,  
 and then he shall heare a verie fearefull  
 one : *Because thou hast saued him* (saith  
 the eternall God) *whom I appointed to die,*  
*thy life shall be for his life, and thy people for*  
*his people.* Wherefore where God stri-  
 keth, the Princes heart, hand, or eie, must  
 not spare : and as God appointeth, so  
 must he execute, both for soundnesse of  
 sentence, vprightnesse of affection, end  
 of punishment and all, or else it is not  
 aright.

Princes parasites pretend many pri-  
 uiledges for them, as abolitions procee-  
 ding from fulnesse of power, matters of  
 merry motion, and sundrie such like, as  
 wee call them reserued cases, all which  
 the soueraigne king holdeth in his owne  
 hands, neither transferreth them to any  
 person whatsoeuer. Howbeit here it  
 were good for them to consider what  
 they suppose, hold, or practise in such  
 cases. For though wee will not impaire,  
 no not in the least iot, any part of kingly  
 dignitie, yet this we cannot dissemble,  
 that to vse them, is to attempt against  
 God

*A Meditation vpon Psalme 101.*

35

God, to wound his Maiestie, to violate his Iustice, and to vsurpe vpon his Mercie. Hee himselfe being incomprehensible mercie, and infinite power, when he purposed to abolish sinne, hath not so vsed to speake. Doe wee not see that it was his good pleasure, and hee determined it with himselfe, and in time accomplished it, that in his onely begotten son (a wonderfull secret of his grace) his Iustice should bee satisfied? That is to say, to speake properly, that his Mercie towards vs, became Iustice. Little or no fauour at all shall a Prince bestow, nay rather he shall commit a great and greivous euill, when vnder the shaddow and colour of Mercie, hee shall raise vp to one or sundrie dignities, an vnworthie person, and shall create for Magistrates such as are incapable and vnmeet for the same. This word, to create, properly signifieth to raise vp, or make of nothing. And flatterers would make Princes beleeue, that herein they draw nigh to the greatnesse, and to the goodnesse of Almighty God, that they haue their crea-

tures. And that they might the more inforce it, they say, that the lesse a man hath in himselfe to bee placed in dignitie, this shall be the more euident declaration and apparant act of their kingly power, to set them very high. But fie vpon such prophane propositions, and farre bee it from any Christian heart to delight in, or dare to heare such blasphemous voices: for to create, is an incommunicable proprietie of God, neuer to be giuen to all or any of the creatures, to men or to kings. God himselfe, the onely law and ruler of all things, that he might the better set out vnto kings the examples of his grace, neuer vseth it but iustly, and in matters of great goodnes. And shall princes applie it to purposes and practises of inconueniences and sinne? God of a lumpe of clay createth a man. I confesse that to bee true, but hee leaueth not there, hee proceedeth further, and breatheth into him the spirit of iudgement, and of life, yea he putteth into him all that which is meet for the making of a man. Who can forbid him  
from



*A Meditation vpon Psalme 101.*

37

from a cottage or sheepfold, to take a Prince for himselfe and his people (*as he did David*) seeing hee giueth him his spirit to conduct him, and hee powreth abundantly vpon his head all that is needfull for him to make him a Prince. In this respect is it, that verie beasts themselves disdaine not to obey man, neither doe men so refuse to honour their princes. But kings verily, when they make men of no worth, Magistrates, they giue them, yea they can giue them no more, but the name: yea they doe lesse for the, than a painter doth for the image that he hath portraited, for hee can alter and change it at his pleasure, and make it and deface it, as seemeth good to himselfe: but they change not either the qualitie or the substance, they cannot alter his head, nay they cannot adde or diminish an haire. And many times they set them so high, that they are readie at leastwise in affection, to set them besides the seat. All which should worke lowlinesse in worldlie gouernours, and should make them warie whom they aduance.

Psal. 78. 70.

Acts. 17. 23.  
Prou. 8. 15.

Math. 6. 2.

But our Prophet proceedeth & saith: O Lord I will sing them vnto thee. He saith not, I will sing them vnto men: neither saith he, that he will exercise Iustice and Mercie to please them. And doubtlesse as little regard will hee haue, of feare to displease them, but would respect the Lord onely, because *he did tinue and raign by him*, to him, and for him: by him, as in respect of his power; to him, as in regard of the rules he had set him; and for him, as in consideration of the advancement of his praise. Good reason therefore he should doe these things to him, for verily, Iustice and Mercie that are practised by occasion of men, or for humane respects, are flatteries, hypocrisies, idolatries: flatteries, because they are done to please men; hypocrisies, because they make a better shew than they are; and idolatries, because they rob God of his glorie, and cause men to fall downe before men. But concerning them in things of a like nature, the Lord hath said, *They haue their reward*, that is, acceptance, honour, & ceremonies from men, because

*A meditation vpon Psalme 101.*

39

because they are done to men. But the Iustice and Mercie, that haue God for their object, and are referred to his glorie, and set him before them, who is the beholder of actions, and the searcher of hearts, they I say, haue him for a rewarder and recompence of them, that is faithful.

1. Co. 10. 13.

Rom. 8. 32.

Psal. 16. 11.

And hauing him, how can they not but together with him haue all things also, because in his presence is the fulnesse of ioy, and at his right hand there are pleasures for euermore. And this is it that Salomon sayth: They haue for their wages and hire of well doing, both glorie and life. Againe, it many times falleth out, that the Prince causeth a wicked instrument or person to be executed. The deed is good, but perhaps hee is moued thereto, rather with courage and stoutnesse of heart in himselfe, than with the vilenesse or detestation of the deed. This worke I say is iust in it selfe, for the malefactor by his sinne deserued the punishment, yet hee that doth it, is notwithstanding vniust. Nay, I will say more than so: Respect him and the wicked affection of his heart, and



and then I cannot but say, hee is a murderer, and that not onely when with a hatefull heart hee causeth a guiltie person to bee executed, but when hee hath appointed or commanded his innocent neighbour to bee slaine. On the other side, a Prince powreth out his fauor vpon a fit person. The action is good, and the man it may beeddeserued all that is bestowed vpon him. Howbeit, hee that did it, was happily moued with some blameworthy affection, as he respected kindred onely, or considered fauour, or did dread some feare, or had some such worldlie regard or other. But here neither the man that did it, nor the deed it selfe, as in respect of him, is to bee esteemed. And why? because it aimed neither at religious respects, nor right ends: & so by that meanes his Mercie becometh corruption, and his vertue shall be vnto him, as if it were a vice. So much doth vertue desire to bee cherished for her owne sake, or rather so much is God (the very fountaine of all vertue) iealous of his honour, and iealous also of our loue,

*A Meditation upon Psalme 101.*

41

loue, that he will haue euery good thing (to the end it may be good indeed) to be referred vnto himselfe, and to the ends that he hath appointed, as indeed all is taken, and commeth from him alone, and therefore also should bee referred vnto him and his glorie onely, as the Apostle plainly sheweth, when he saith:

*Whether you eat or drinke, or whatsoener els you doe, doe all to the glorie of God.* 1. Cor. 10. 31.

To bee short, the Prince should properly both referre and approue his actions to God, seeing that God alone, and not man hath set him vp, and seeing that hee is not to bee iudged by men, and seeing also that in the power, by which hee is established, he hath none for his Iudge but God alone. Wherefore it is truly said by the wise man, *That where the kings word is, there is power*: none can demand a reckoning of him for that which he doth.

And yet notwithstanding he sayth also in another place, *That this power is giuen him by the almightie, whose minister or officer hee is, who also will make inquirie touching his life, and will sound euen to his*

John. 19. 11.  
Wisd. 6. 3. 4.

very

Psalme 82.

*very thoughts.* By all which wee may see, that though Kings and Princes bee supreme among men, yet they may not liue as they list, *But must die as other men,* and afterwards, as the rest of the people, render an account to God of all things done in the flesh. To conclude this point withall. Great and excellent things as we may see, are comprehended vnder these two tearmes, *Mercie and Justice:* which are indeed the very abridgement and summe of all that kings should learne and doe. And seeing that they are of so deepe a reach, and extend so farre as they doe, wee may thereby plainly perceiue, that it is no light care and charge to bee a king, neither is it an art or trade easily learned, to rule well. And that is the reason also why in the words following, *Dauid* telleth vs:

Verse 2.

*I will attend vnto the perfect way, vntill that thou comdest to me: In the uprightnes of my heart, i will walke in the midst of my house.*

*Dauid*



*A Meditation vpon Psalme 101.*

43



*D*avid in his former words had made a vow touching Mercie and Iustice. The things are good that all men will confesse: but yet we are sure it is no easie matter to bring them to execution, specially for him that is not mercifull and iust. And that causeth the Prophet now to say, that hee will studie and endeavour to bee such a one. His meaning in them words is, that he could not become a good Prince, vnlesse he did first begin to be a good man, rightly ruling his owne person, and his priuate life, that so hauing made prooffe of them in that calling, he might be the better assured of the practise of them, when he should come into publike. This lesson and doctrine is quite and cleane contrarie to the courts and courses of our age. And what better prooffe can we haue of it, than mens deeds and words. As for their deeds, they are too apparant, and as for their speeches they haue passed this as a customary and ordinary point, yea they haue made it a prouerb,

or

or by-word, as we say, of an ill man a good Prince. Why doe not they approue of this, A shrewd boy, a good man, if that be true? And why doe they not bring vp their youths in all dissolution and naughtinesse? But Gods truth teacheth vs otherwise; for it is the feare of God that maketh a good man, and is indeed the beginning of a Prince. Whereof we may yet bee the better perswaded, sith

Pro. 8.15. *Princes (as saith Salomon) raigne by wisdom: and sith also, that euen of that*

Pro. 9.10. *wisdom the feare of God is the very beginning, that is to say, the beginning of a vertuous and wise Prince. The Prince certainly by his office is the guide of his subiects. He must then either know the way himselfe, or at leastwise learne it; or else how can hee be able to direct and guide others? He is an example for them to frame their manners by, and therefore vnlesse he can frame his owne well, he shall doe them small good. But*

Pro. 14. 12. *saith the same wise Salomon, There is a way that seemeth right vnto a man, but the issue thereof tendeth to death. The Prince therefore,*

*A Meditation vpon Psalmes 101.*

45

therefore, both as in regard of himselfe,  
 and as in respect of his subiects also, hath  
 great need to take heed thereto, and the  
 rather because by many auocaments, as  
 if it were by by-paths, he may more easi-  
 ly be turned aside than others. And that  
 causeth *Salomon* in another place to say:  
*The way of a foole is right in his owne eyes*: PROV. 12. 15.  
 by which also he would giuevs to vnder-  
 stand, that it is not his owne opinion or  
 iudgement, that hee must beleue, and  
 much lesse must he sticke to the opinion  
 of other men, seeing that all men are  
 nothing els but obscurity, yea the world  
 it selfe is very darkenesse. In which re-  
 gard we may say, that our steps are no-  
 thing else, but so many stumblings, yea  
 so many fals. And yet notwithstanding,  
 they are our steps still, yea such as God  
 weigheth well, and examineth rightlie,  
 yea such as the Lord hath alwaies before his PROV. 5. 22.  
 eyes. Wherefore certainly, if other  
 men had need, much more the king  
 must say with *Dauid*, *O Lord cause mee to*  
*know thy waies, even thy commandments,*  
*to the end, that mine eyes may see them. Let*  
*thy*



Psalm. 19. 8. *thy word be a lanterne vnto my feet, and a light vnto my path: yea to pray as hee*

Pf. 119. 105. *doth in another place. Stay my feet in thy*  
 Pf. 119. 133. *word, and guide thou my steps, and suffer not any iniquitie to haue dominion ouer mee.*

Light of nature, good intents in our selues, other mens aduise or example, will not serue here. For neither are they the way, neither will they steed vs to direct vs therein. No, Gods law only is this

Psalm. 19. 7. *way: that way (saith hee) which restoreth the soule, which giueth wisdom to the simple: this was the way that made him, euen then when hee was but a Sheepe-*

Psalm. 119. 99. *heard, to vnderstand more than all the*  
 100. *aged, and to be indeed more wise than those*

Psalm. 119. 24. *that had taught him. Yea (saith he) Thy testimonies are my pleasures or pastimes, thy statutes are my counsellors: meaning by that manner of speech, that he thought, said, or did nothing, but he aduised with the Word, first. So much studied hee in this booke of the Law, that God had graciously giuen for instruction to him and all other Princes. And herein hee did the rather and the more diligently imploy*

*A Meditation vpon Psalme 101.*

47

imploy and busie himselfe, because God  
 had commanded him, and such as hee  
 was, *That after hee should bee set vpon the* Deut. 17. 18.  
*throne of his kinzdome, he should write out*  
*a copie of his law into a booke, to the end,*  
*saith hee, that hee might learne to feare the*  
*Lord his God, to execute his law, and not to*  
*lift vp himselfe in pride aboue his brethren,*  
 that so the feare of God might hold him  
 in his dutie, and within the bounds of  
 Mercie and Iustice, without declining  
 therefrom either to the right hand, or to  
 the left: without which hee could not  
 but goe aside, either to the one hand, or  
 to the other. To the left, as they doe  
 which make an occupation of rigor and  
 roughnesse, that so vnder the pretext of  
 austeritie, they may obtaine with the  
 hurt and losse of some poore and mise-  
 rable people, the reputation and credit  
 to be good Iustices. Concerning whom  
*Salomon saith, Be not ye iust ouer much.* For Eccle. 7. 18.  
 who art thou O man, that wilt rule the  
 balance more right and streit than God?  
 God I say, *Who bath made all things in*  
*weight, number, and measure.* To the right  
 hand

Prou. 20, 6.

hand as they doe, who vnder the pretext of pitie, will with the hurt and hindrance of Iustice, play the merciful men: of whom the same *Salomon* sayth: *Many men wil boast, euery man of his own goodnes and mercie, but where shal one find a faithfull man?* But who art thou also O man, that vndertakest to bee more mercifull, fauourable and gentle than God? God I say, that is an infinite fountain of mercy. God I say, who of that infinit mercie of his only, hath made thee, hath maintained thee, and sustaineth and norisheth thee, in whom & by whō alone thou art and must be iust and merciful, and without whom, if thou suppose thy selfe to haue Iustice, it is but iniurie, and if thou take thy selfe to haue mercie and compassion, it is but hard heartednesse and Tyrannie.

Neither must mans wisdom here glorific or lift vp it selfe against this of Gods, as though it vnderstood some further secret, mysterie or matter, in or about these gracious qualities. *Kings* *raigne by God*, and therefore they must

be



*A Meditation vpon Psalme 101.*

49

be directed by him, yea they shall best  
 and longest raigne, that serue him best  
 and most. Now serue him they cannot,  
 but according to his will: and his will  
 is not knowne to vs, but by his Word  
 and Law. They prosper through his bles-  
 sing, *and his blessing is vpon them that fear* Luke. 1. 50.  
*him.* We will say a little more than this.  
 The most assured art and skill by which  
 men may raigne well and long, is the  
 feare of God in their hearts, and inte-  
 gritie and vprightnesse in themselves.  
 Which that we might be the better per-  
 suaded of, God telleth vs *that he will ho-* 1. Sam. 2. 30.  
*nour them that honour him.* The onely  
 shaddow of these qualities made the  
 Heathen to rule wel and to raigne long.  
 Then what will the effect and the sub-  
 stance doe? And if for counterfeiting  
 of them (as indeed the Heathen had no  
 more but the very picture of them, if  
 they had so much) the Pagans were yet  
 notwithstanding beloued and feared of  
 their subiects, who can or will doubt  
 then, but that a good, a godly, and a  
 vertuous Prince, obtaining them from  
 E. God

*A Meditation vpon Psalme 101.*

God in himselfe, and possessing them and expressing them to the people, shall be reuerenced of his owne for them, and admired at of others abroad, when hee doth accomplish and performe them. *Wherefore I will studie saith he, this lesson, waiting till thou come O Lord, and draw nigh vnto me, making mee quiet and peaceable in my kingdome, that so comming with full authoritie, and a good measure of graces from thee, I may find my selfe fit therefore. Yea to this end also will I studie, read, heare, and learne, that thy blessing being begun in mee, by this meanes may increase vpon mee, as thy feare also in me, that so thou O Lord God (who art the beginning, middest, & end of all things, and hast bestowed this fauour vpon me to be a king) maiest also giue me grace to raigne, yea aboue all things to be a good king, and to rule and raigne holilie. And in the selfesame steps and trace, must all good kings tread, or els it will neuer bee well with them. For if they thinke vpon other mens bad examples, or weigh weakenesse in themselves,*

*A Meditation upon Psalme 101.*

51

selues, or talke of trouble, past, present,  
 or to come, a thousand to one but they  
 will goe awrie. Of a truth *David* after  
 that he was annointed, was not without  
 his troubles and trials. The holy history  
 sheweth, that he had both the Philistims  
 and Israelites against him, straungers  
 abroad, and them of his owne people  
 and house at home. Yet hee was not dis-  
 couraged for all that, but hee waited vp-  
 on, and looked for the accomplishment  
 of Gods promises, and expected the ve-  
 ry time and houre that God had set,  
 traueilling notwithstanding continually  
 in the duties of his calling, and aboue all  
 things being carefull for, yea as I may  
 say, curious about the glorie of God.  
 And why hath God in the word, and in  
 the world, set forth his owne and others  
 examples? Is it not by them as it were  
 to prouoke to well doing? To a Christi-  
 an king, this is a great fauour of God, to  
 be borne a king, and to be lawfully def-  
 cended to the crowne, and to weare and  
 enioy the same. But who maketh vse of  
 these mercies? If a man come not to it



when he would, and as he would, he be-  
 ginneth to doubt of Gods grace, and  
 falleth to shitting: whereas he ought ra-  
 ther stedfastly to assure himselfe, that he  
 shall come to it in good time, euen in  
 that time which God hath appointed:  
 who being the protectour of kings and  
 princes, of lawes and lands, will neuer  
 faile the one or the other, if they sted-  
 fastly depend on him. Againe, if they be  
 once in possession of it, who *abuseth not  
 Gods mercy, and turneth his grace into wan-  
 tonnesse,* and their lawfull authoritie into  
 Tyrannie? So hard a matter is it to keep  
 a meane, and to tarrie the Lords leisure.  
 And whereas God, the better to hasten  
 Princes on to their due, and to settle  
 them more fast in their kingdomes, will  
 haue them to call vpon him, and to walk  
 in the obedience of his will: and the  
 most right inuocation that they can  
 yeeld him, is to cause their subiects to  
*call vpon him in spirit and truth.* And for  
 their better encouragement, hee hath  
 promised them *that he wil find them when  
 they shall come vnto him,* and manage his  
 house

*A Meditation vpon Psalmes 101.*

53

house well, and carefully watching ouer his familie, receiue a blessing in the end, with *that good seruant* in the Gospell, *whom his maister will make ruler ouer all his goods*: yet hardlie shall wee find any king prouoked by these good things, or discouraged by the contrary euils, from violating their places & callings. Those certainly that see themselves seated in their thrones, and without contradiction acknowledged of their subiects, that they in the midst of mans vanitie, should ouershoot themselves, and exceed their bounds, and thinke in their prosperitie they haue no need of God, it is not much to be maruelled at, because they suppose they hold it from their auncestors and humane right. But hee, who in all euidentie of iudgement is become a soueraigne prince by Gods grace only, who by the hand hath drawne him from the depth of miserie, and yet seeth himselfe at the pits brinke, but that God holdeth him from it, he I say, ought to haue another manner of motion, and another manner of pulse, or else surely his state

Math. 24. 47.

is more than fearefull. And therefore he wil bow and bend the knees of his soule :

*Lam. 3. 41. He will lift vp his heart and his hands vnto*  
 God in his afflictions : in his sinnes hee will bee seized with the wrath of God, and with the sorrowes and greefe of his people: the people I say, which he cannot chuse but know, to bee oftentimes beaten and stricken by their superiours. He will say, *O Lord why dost thou delay? How long O Lord, yea how long shall it bee, before in mercie thou looke vpon mee and mine?* Yea the more to hasten the Lord, and his goodnesse vpon himselfe, and vpon his people, hee will say, as the Prophet doth here: *I wil studie in thy law vntill thou come to me.* Stay thy selfe O Lord as long as thou shalt see good: I will not seek help at any other but from thee: nor looke for comfort, but from thy word. I may now and then read histories, and looke vpon bookes of humane learning, *but yet thy law shall be my delight.* Yea I will with *Danid* professe and say, *O how loue I thy law?* And I wil declare my loue towards it by the same meanes that hee did

*Psa. 119. 97.*



*A Meditation vpon Psalme 101.*

55

did his, *it is my meditation day and night,*  
 and I am resolued not to goe astray, or  
 to swarue from thy commandements,  
 And as in miseries hee will carrie him-  
 selfe after that manner: so in mercie he  
 will not swell in pride, but rather pray,  
 as the wise man doth. *I desire O Lord two* Pr. 30. 7, 8. &c  
*things of thee, withhold them not from mee*  
*whilst I liue. Remove far frō me vanitie and*  
*lying. Giue me not pouertie nor riches. Feed*  
*me with the portion that thou hast measured*  
*out for me, least otherwise being full, I should*  
*lie & say, Who is the Lord? And being poor*  
*I should steale, & abuse the name of my God.*  
 And if this be not the state and conditi-  
 on of good princes, it cannot goe well  
 with them. Yea surely it must bee so, for  
 otherwise it is & wil be in vain for them,  
 either to looke into their armies, or to  
 rely vpon their weapons and armor, or  
 to trust in their strength, or to relye and vse any thing else, because  
*small we (sayth Salomon) is prepared against* Pro. 21. 31.  
*standing battell, but against Gods wrath*  
*skill, and better counsell nor force. Deliu-*  
*er us, now that, is from the Lord him-*  
*selfe, not from elsewhere, that so*

Prov. 16. 7.

the same hand that hath hurt and stricken for sinne, might salve and heale for his owne mercies sake. And as mean might is there in our plots, in our negotiations, in our treaties with other. For hee that hath said vnto vs, *when a mans way pleaseth God, his very enemies shall become his friends*, hath by consequent taught vs, that if the Princes waies displease the Lord, that then hee is mightie ynough to harden them against him by sundrie meanes, as warre by sea and land, open hostilitie, priuate practises; and indeed powerfull to cause them that were friends and confederates, to reuolt and fall away from him, as hee did from *David his friends, his counsellours, yea his owne children*, and that in the time of great peace and prosperitie, which no doubt of it, did and might increase the judgement and affliction.

And this is the cause why hee *saies, and I will walke in the integritie or vpright . Yea I of my heart, that is to say, I will say, O how know the vpright way, for I declare my loue do, & be neuer a whit the better* meanes that hee did

*A Meditation vpon Psalme 101.*

59

God I say, because *darkenesse is light vnto* Ps. 139. 11. 12.  
*him, and the night and the light to him are*  
*both alike.* The people, because my selfe  
 should stand them in steed of a light: yea  
 the people I say againe, because by the  
 multitude of their eies, they pierce euen  
 into the thickest of my close and hidden  
 places, yea euen into the bottome of the  
 vices of their prince. And in respect of  
 men I wil walke in this course, the rather  
 to remoue surmises out of their minds,  
 and obloquie and ill speech out of their  
 mouths, nothing being more ordinarie  
 with them, than not onely with a cause,  
 but without a cause to detract. And as  
 in regard of God, I will the rather ob-  
 serue it, and doe it indeed, because hee  
 being the Lord of all (euen he whome I  
 call vpon, and vpon whom I wait) will  
 come and cal me to an account, and say,  
*Well good seruant, thou hast ben faithfull in* Luke 19. 17.  
*small matters, take thou authority notwith-*  
*standing ouer tenne Cities.* Thou hast had  
 skill, and ben able to gouerne thine own  
 house, now take charge of mine. In this  
 little authoritie and small power in  
 comparison,



comparison, that I committed into thy hand, thou hast carried thy selfe as thou oughtest, *I will therefore establishe thy throne for euer, I will put thine enemies vnder thy feet.* This vow I confesse, is a very hard point for a Prince. Why, and so are all excellent things: And shall hee therefore neglect them? And they will bee so much the more hard, if his will be tempted with power, and his power be prouoked by libertie, and his libertie lash out into licentiousnesse: or if sinne and euill come, and present it selfe euen to confront him, and that after diuerse manners, and vnder fundrie maskes (as no doubt but it will) sometimes amiable to allure, sometimes ougly to terrifie. But *Dauid* knew well how to discomfite and ouerthrow these crafts and deceits. And therefore he saith, as for the discharge of his owne conscience, so for the instruction of all other, whom it may concerne:

Verse 3.

*A Meditation vpon Psalme 101.*

61

## Verse 3.

*I will set no wicked thing before mine eyes. I  
hate the workes of them that fall away,  
nothing thereof shall cleaue vnto me.*



*And* heretofore, as wee haue heard, made a solemne vow to keepe his heart sound and sure vnto God. And good reason it should bee so, for if such as haue a place to keepe, or a fort to looke vnto (to the end they may alwaies keepe the enemy far off) doe as well watch against afterclaps, as for feare of present perill. Shall not wee thinke that wee haue as great need to looke to, or watch ouer our heart? Yes verily. And therefore the Lord commandeth vs in his word, *aboue all watchings to obserue the heart*. Which that wee may the better keepe, and settle our hearts vnto God, we must know that it becommeth vs to keepe our eyes, and indeed to stop our eares also. For vice hath great power and force against men,

1. Co. 15. 33.

men, yea it easily enſnareth them by the eare, thorow diffolute words, and leaud and *euill ſpeeches* which corrupt good manners. And a great entrance hath vice alſo into our hearts, by occaſion of the windowes. For euen as when the enimie hath gained our centinels and watchtours, our ouerthrow in all likelyhood, is not farre off: ſo is it when pleaſure hath bewitched our eies, and ſinne thruſt it ſelfe, by the ſtrength and ſting of it, into our ſoules. Which wee may ſee to bee true euen in our firſt parents, who were taken, yea ouertaken by the eare, by the onely whiſteling of that wicked and wilie ſerpent, who impoyſoned by his ſweet and coloured ſpeeches, their hearts and their ſpirits, they being then notwithstanding vpright, and vndeſiled through creation, and as yet not ſubieſt to appetites, nor worldly diſcourſes, as we are ſince ſinne entred into the world. Oh then what may Sathan do now by our eares, againſt a ſpirit that is ſenſuall, againſt a heart that is fleſhlie, againſt reaſon vanquiſhed by ſence, and  
againſt



*A Meditation vpon Psalmc 101.*

63

against a will, that fauoureth of nothing but carnal appetites? So we see, how *Dauid* was caught, and yet a man according to *Gods own hart*. He had no sooner set open the window, but the theefe entered in thereat: vice I meane, that assaieth nothing else, but by offering a tast, craftily to surpris vs indeed. And marke I pray you, how sinne proceedeth in him: by the eies it surpriseth the heart, yea it spoiled and robbed him of his soule. Of a gracious king, and godlie Prophet, hee made him in a moment a wicked adulterer, and most cruel murtherer. But with all consider the equitie of Gods iudgement. By the same window the Lord causeth him to see his fearefull wrath entring vpon him, and to behold the falling away of his sonne, the reuolting of his people, and fundrie such like, which are indeed the ordinarie companions of our disorderous enormities. So mightie to euill, is our infirmitie, and our might and power to resist it so weake. Doth not our owne obseruation of others, and experience in our selues teach vs,  
that

that if the eye be once gained, our fort  
yeeldeth vp it selfe, it can no longer bee  
kept. Which the Prophet being well ac-  
quainted with, doth in one place pray,  
Pla. 119. 37. *Turne away mine eies from regarding va-  
nitie, as here also hee telleth vs, I will shut  
mine care.* And our Lord and Sauour  
Math. 5. 29. sayth: *Pull out the eie, if it cause thee to ha-  
zard or destroy thy soule.* In steed whereof,  
the Princes of our age (that they may  
the better giue themselves ouer to euill  
and sinne, and so not bee seized with the  
mischeefes that follow thereupon) most  
commonlie set open all their fiue wits  
and senses as wee say, to pleasures: but  
against paines, punishments, and misfe-  
ries, they shut their eies. Whereas in-  
deed it were more fit for them, to be-  
hold these, because thereby they might  
preuent euil, be humbled in themselves,  
and shew compassion to others: and to  
shut their sight against the other, be-  
cause the more they looke vpon them,  
Isaiah. 5. 18. the more *they draw iniquitie with the cords  
of vanitie.* But wee are to see what it is,  
not to set our eies to behold euill.

Surely

*A Meditation vpon Psalme 101.*

65

Surely it is to flie euill: it is to flie and auoid the occasions of euill, it is to arrest sinne at the very barre, and to keepe it as farre as may be from the gate, that so hauing no entrance, it may haue no preuailing. But hath it sometimes gained, and preuailed euen vpon the eye? Let vs not despaire for all that. God hath prouided for vs good meanes to cut it off, and to pull it out. Let vs looke to our weapons, and labour to vse them, sith God hath beene pleased to minister diuers vnto vs, against the fraud and the force of our eies. As for example, let vs stay our selues vpon, and defend our selues by our reason, against the assault of our appetites. Let vs oppose our selues against our will, being fortified by Gods word. Against *this law of our* members, let vs set the law of God, the force of the spirit, and the power of the soule. And then let vs not doubt, but that God will assist vs, that he will come and heale vs, yea that hee will helpe vs and claime vs for his owne, for so hath hee promised. And this is indeed the

Rom. 7.23.

F

combat



Pro. 16. 32.

combat of a souldiour, yea of Christi-  
 an princes against pleasures, against pro-  
 fits, against affections, and whatsoeuer  
 else, because as that is true that *Salomon*  
*saith: He that is slow to wrath, is of great*  
*wisedome, but hee that is of an hasty mind*  
*exalteth foolishnesse:* so that is true like-  
 wise, *He that maistereth his affections, is*  
*more than he that subdueth or conquereth a*  
*citie.* And let vs not suffer our selues to  
 be kept in by full force and strong hand  
 as we say, and to forsake and leaue to our  
 enemies, the base court, and the whole  
 place it selfe. Such cowardise we should  
 so much the rather auoid, because it  
 draweth after it, fire and fagot, sacking  
 and pilling, slaughter and sword, euen  
 the very wrath and curse of God, which  
 followeth him at the heeles, and very of-  
 ten breaketh out from the Prince vpon  
 the people, and from his closet vpon his  
 estate. And thus wee see how the Prince  
 should hold and reserue his heart to  
 God, euen against his owne eyes, that  
 is to say, against the corruption, yea  
 against the verie Treason ( as I may  
 tearme

*A Meditation vpon Psalme 101.*

67.

tearme it) of his senses.

But euen without, there are besides his owne corruptions, fundrie other people, that flauishly offer themselues vnto him, to feed his fantasie, and bring him his pleasures, yea put his delights as it were into his hands. These are common plague-sores in Princes pallaces, and very poysoners indeed of the publike fountaines, from whence so many millions of people and persons haue to draw the water that they must drinke. But *Dauid* will keepe himselfe from these, there is his care: and admonish others to beware of them, and therein he expresseth his loue. And this is the cause why in the very next words hee saith, *That he hateth the workes of them that fall away, that nothing thereof shall cleaue vnto him.* He saith, *he hateth their workes or deeds*, and yet for all that he hated not their persons, but he hateth their plague and their contagion. Hee hateth not them that were infected with the plague, or were leproous: nay rather hee desired that they might bee healed,

F ij

brought

brought backe to their former health and soundnesse, and as it were set in a good way. In which hee notable sheweth his discretion, discerning betweene good and euill, men and matters, and expresseth his loue, labouring the conuersion of the corrupt. A notable example for all men, but specially for Magistrates to imitate. Howbeit in as much as vice and sinne is a contagious poyson, which maketh men infected therewith, no lesse dangerous to other men, than to themselves, he protesteth that he will not suffer them about him, that hee will lodge them without the host of Gods people, *as plague persons, and as leapers were wont to be,* and that nothing that hath touched them, shall come nigh him or his. By all which hee would giue vs to vnderstand, that such kind of men should be farre removed from the closets and chambers of earthly kings and Princes, shewing that *David* so farre doth sunder them from himselfe, that neither their persons, their portions, nor any thing that hath touched them, shall come nigh to him.



*A Meditation vpon Psalmes 101.*

69

him . Their sight and presence , their breath and speech, yea their very apparell should be suspected, and feared to be contagious and infectiue, and that with a more piercing poyson, than plague or pestilence, yea the same more presentlie and dangerously assaulting and hurting than they, because it passeth from the bodie to the heart, from the heart to the soule, and as it goeth, increaseth, and multiplieth his strength , according to the proportion and nature of the place which it setteth vpon, or taketh hold of, and by consequent spreadeth it self from a groom of the chamber, as we may say, to the king , from the king to his subjects, from this present age, to and vpon posteritie to come. So well skilled and able is humane infirmitie to preuaile against our power and force . And so mightie is vice , when it is armed with authoritie, or hath a powerfull example to countenance it, and yet notwithstanding of it selfe both feeble and ill born, as it is shamlesse and cowardlie of it owne nature. And therefore not onely

in hope of victorie, but in hatred of euil specially, euery good man, in his measure, but most of all euerie godly prince should say, as *Dauid* dooth in another Psalme, *Away from me all ye workers of iniquitie*. But here the Courtiers will say, we describe a monke rather than a man, and paint out rather a pilgrime than a Prince, and a cloister or couent, rather than a court. And they will tell vs, that kings must haue their pleasures, and that it was neuer seene otherwise as yet. And verily, who or what is hee, that plainly perceiueth not this, that the bitteresses which accompanie crownes, had need to be sugred and made sweet with pleasures? And who will denie, but that so many greefes, sorrowes, heartbreakings, and headbreakings, as Princes haue, should be mixed with much ioy and delight? Wee allow them to others, and they looke to enioy them: much more fit are they for Princes, and they should haue a greater portion thereof, because they haue more measure of feare, care, and other humane passions. And this

*A Meditation vpon Psalme 101.*

71

wee should verily bee perswaded of, that because they are become kings, they cease not therefore to bee men like vnto our selues, but rather for that shew themselves so much the more men, by how much they haue more occasion for mans corruption to worke vpon, than meener people. Neither is it needfull, that to be kings, they should bee frustrate or depriued of honest pleasures, but rather that they should be furnished with heauenly graces, both to make them meet for their callings, and to instruct them to vse these pleasures well. Yea I say further, that besides these pleasures which they haue and may vse as men, I would haue them to haue pleasures of the greatest excellencie that may bee: I would haue them to haue pleasures indeed roiall, and wel fitting and beseeming kings, that as their places are greater than others, so their pleasures might farre exceed others. Yea I would further haue these pleasures to be so great and precious vnto them, that for them they should forget their other pleasures, yea that the  
other



L.S.2.6.2.&amp;c

A.S.2.6.20.21

other in comparison of them, should become and bee counted displeasures. Thinke but a little of this I beseech you, what pleasure *Dauid* receiued, yea what deepe and inward pleasure he had in his soule, when notwithstanding the spight and malice of the Philistims, hee had brought the arke of God into the city of God. A man would haue supposed, that hee had almost forgotten his dignitie, and that hee had lost his countenance and kingly grace, if he should haue seen him daunce, skip, and leape, even as if it had beene out of himselfe. And his wife *Michal*, a verie patterne of worldlie wits, frumpeth him for it, and saith: *O how glorious was the king of Israel this day.* But hee telleth her plainely, *That that hee did was before the Lord, who chose him rather than her father & all his house.* And if that were to bee vile, hee would bee yet more vile than so. *Salomon* his sonne likewise, when he saw the temple furnished, and beheld the seruice of God setled and placed therein, for which great fauour also, hee did so solemnly thanke God, as is recorded,

*A meditation upon Psalme 101.*

73

ded, who I say is able to conceiue in his heart the great ioy that hee receiued thereby? Or who would set in a balance against it those worldly vanities that men commonly call pleasures? And such were the pleasures of *Constantine*, *Theodosius*, and of *Charles* the great. Such were the pleasures of these great kings and Emperours that conquered the Pagans, & were protectors of the church. Yea in our age that great king *Frauncis*, so much renoumed in all his pleasures, as no man more, yet gained little or nothing thereby, but the spoiling and wasting of himself, his wealth and strength, he as it were rotting in them. And yet euen for that little labor and loue which he gaue vnto vertue, and imploied about learning, hee liueth, and is worthily remembered euen to this day, and shall liue for many ages hereafter. The least and last houre of his life almost, being well imploied, was of more worth than all his yeares before, and that was it that got him the name of Great, made his kingdome renoumed, and his memorie  
verie

verie famous.

But behold Christendome, since that time hitherto, for many years together, tossed with differences and diuersities in religion, states troubled vnder that pretext, and the people beaten downe, yea vtterly ruined. All sigh and grone vnder the burthen of their calamitie, all breath after and desire some reformation, and some better estate and condition, if it might bee. Thinke with your selues what great loue should that king purchase at the hands of his age, and what glorie should he procure in posteritie to come, what peace and ioy in his owne soule, that should build againe the Lords temple, that should reare vp his alters, that should purge his seruice frō corruption, and should by these good meanes, and such like, compound schismes, diuisions, partialities in the church, in the State, and euery where breaking forth? And should take from robbers and Tyrants all the matter and occasion of their conspiracies; and of their monopolies, and priuate profites?

and



*A Meditation vpon Psalmes 101.*

75

and should giue a breathing space to so many millions of peoples, and to such an infinite number of persons, assurance for their goods, freedom to their bodies, rest to their soules? And should draw or pull from vnder so confused a Chaos, and heape of all excesse and outrage, a good gouernement, a certaine and settled order, and a cheerefull light? Certainly I perswade my selfe, that the people, euen of a certaine earnest desire, and vnfained good will to such, would kisse their apparrell, and reuerence euerie thing that did belong to them, yea they would reioice exceedingly. And good reason, because they were restored as it were from death to life, and from all miserie, to all mercie both outward and inward. And I thinke verily, that such a prince with so many clappings of hands, and blessings, as he should receiue, wold goe out of his bodie, and bee void of his senses, and become altogether spirit, and altogether soule, so farre off would he bee to thinke vpon, or make account of these poor pleasures that men esteem  
to

to bee such. These are the pleasures of a king, yea these are the pleasures that I wish with al my heart, might be heaped, *with measure pressed downe, and running ouer*, vpon my king: pleasures pure, and free from all displeasures and griefe, which to thinke vpon, or remember, is full of honour, of profit, of ioy, whereof the pleasure and sweetnesse also, doth not wither or decay; pleasures, by which hee approacheth to God, and is exalt ed aboue honour it selfe: and not those vicious and sinful pleasures, which creep vpon the earth, and cause a Prince to bee a priuate person, and a man a beast as it were, as wee see particularly in *Nabuchadnetzar*, mentioned in *Daniels* propheticie, and as *Hoshea* sheweth it in plaine speeches, saying, *Whoredome and Wine, and new wine, take away the hart*. But touching such pleasures, the king I speake of, will say as *Dauid* doth, *I will flie from both the persons that fall away, and the fallings away themselves: nothing that belongeth to them, shall approach vnto mee*. But *Dauid* made a vow concerning two points.

*A Meditation vpon Psalme 101.*

77

points. First, that hee would be vpright in all his iudgements . And this respecteth other men, with whom hee should haue to deale, and is as I may say publike or common. The second, that he would be pure and cleane in his conuersation. But this concerneth himselfe, and may bee termed priuat. Howbeit good also, *whilest other men seeing his holy conuersation coupled with feare, might learne to glorifie God in the day of their visitation.* And both these are according to the double person that he sustained; as he was a priuat man, holy life for good example was fit: and as hee was a king or Magistrat, execution of iustice was more than necessarie. Otherwise, if hee had failed in both, hee had destroyed both waies, and if hee had failed in the one, and performed in the other, hee had as fast pulled downe as set vp. And therefore that he might be the better holpen and furthered to them both, hee saith of the one, *That hee will flie both the occasion and the contagion thereof, and containe his eies, and vtterly abstaine from the wicked.*



wicked. And for the other, the better to preserve the integrity of his reason, and of his iudgement, yea his vprightnesse, as well towards his neighbours, as to his subiects, hee sayth and promiseth to practise himselfe that which hee had deliuered, and therefore he addeth:

Verse 4.

*A froward heart shall depart from mee: I will not know or allow of euill, or of an euill person.*



Y these words, froward heart, *David* meaneth such a one as hateth the vpright way that he proposed vnto himselfe, and propounded to others to follow and walke in. And the reason thereof is expressed in *Salomons* saying. *Hee that walketh in vprightnesse* (saith he) *feareth the Lord, but he that goeth by odde courses in his way, despiseth him.* And why should not wee take it to be such a sinne indeed, euen contempt of

*A Meditation vpon Psalme 101.*

79

to of God, when dispightfully we will re-  
nd fuse the way of good workes, which hee  
se, hath prepared for vs to walke in, and will  
to follow by-paths of our own and of other  
to mens deuise? But if a man would take it  
le more largely, specially since the corrup-  
tion of our first Parents hath entred in-  
to the world, wee shall see, that our vp-  
rightnesse, yea the vprightnesse of all,  
and euerie one of vs, is so vitiate and  
I corrupted, that none can bee counted  
an better than peruerse and froward, be he  
what hee may bee in his owne or other  
mens iudgement. Howbeit, here he cal-  
rd leth them peruerse or froward, that de-  
ch light in their frowardnes, yea that please  
ht and flatter themselues so much therein,  
to that in their frowardnesse and peruersi-  
ed tic, they will not spare to peruert and  
d corrupt all things, euen the good course  
o- of honest life, and the very lawes which  
t- are established to redresse things amisse:  
at whereas good people knowing their  
h owne imperfection, stoope down to the  
o lawes, and vnder the lawes, and accor-  
ot ding to them inforce to reforme, both  
of their

their heart inwardly, and their life outwardly, knowing that they haue need of this, and all other good meanes, to redresse and reforme the world of wickednesse that is within them. Hee had said before, *I will studie in the right way.* Away then from me: must all those that peruert their paths, and lead themselves as hee saith in another place, *to crooked waies.*

Pf. 125. 5.

He said, *That he would execute right iudgement.* Therefore they must depart, that peruert iudgement: concerning whom it is written in the law: *Cursed be hee that*

Deut. 27. 18. *maketh a man to goe out of his way: cursed*

Deut. 27. 17. *be he that peruerieth the right,* yea indeed

they are double accursed, because they peruert and corrupt kings and their peoples, and because they make peoples and kings to become accursed of God. For

Pfal. 18. 26. saith he, *With the froward, thou wilt shew*

*thy self froward:* euen thou O Lord (saith hee) whose ordinarie way is goodnesse and mercie, yet sometimes, and in some things, thou art pleased to go aside from that way of thine, to the end thou maicst exercise thy most iust wrath against the peruerse



*A Meditation vpon Psalmes 101.*

peruerse and froward. But concerning the point: this we may certainly hold, that the soule euen of the best (if there be any one better than another) is of it selfe, so infirme, and so lowable, specially to euill, both in the will, and in the vnderstanding thereof, that it needeth not either props or obiects, to prouoke the vprightnesse of it, or to draw it away, for of it selfe it can doe nothing, but see, delight in, and performe euil. Nay rather it hath need of all stops and staies, to hinder it therefrom, and of all good and gracious helpes, to hold and keepe it in well doing. Doe not we see, that one very word corrupted or peruerterd, changeth the law? One masked or disguised circumstance altereth an action: one indirect speech, or a little Sophistrie, supplanteth iudgement? And from thence flow those false decrees, ordinances, and sentences, that kings and states many times make and giue out. Such was that of *Achab*, when he accused *Elias*, to trouble the state. And so likewise was that of the Pharisees, when they charged our

Lord and Sauior to breake the law. And yet *Elias* soundly protested, that hee aimed at nothing, but reformation of things amisse: and Christs care, as himselfe saith indeed, *was to fulfill the law* in his owne person, and to draw on others to doe it. And therefore hee saith, *These peruerse and froward hearts shall be remooued farre from me.* It is as much as if hee should say, they shall very plainely perceiue by my countenance, as if in capitall letters it were written in my forehead, that I wil none of their seruice, yea the very shew euen of my face shal cause them to withdraw themselues, and make them to vanish out of my presence, euen as the light of the sunne without any further manifestation of the heat of it, doth scatter the clouds, the mists and the fogs, that arise out or vpon the earth.

**Pro. 20.3.**

And therefore *Salomon* said well, *A king that sitteth on the throne of iustice, scattereth all euill with his countenance onely.* And doth not our owne experience teach vs as much? Let a Prince I say, testifie but by a word, or a winke with his  
 eie,

*A Meditation vpon Psalme 101.*

83

ie, that hee hateth euill, and it is by and by discomfited. So much is vice of it owne nature, a cowardly and fainthearted beast, though otherwise, when it hath some colour or cloke, it bee insolent also. And so naturall a thing is it for vertue, though it bee weake and feeble (as it is in mans fearefull heart) to quel vice, yea though vertue perhaps bee base and simple in humane indgement.

Princes many times know not the power of iustice, and the efficacie that God hath grauen in their faces & foreheads, to chase away the wicked from before them. From whence commeth it, that men are wont, either to cloke euill, or to waxe pale in the Princes presence, after they haue done it? Corruption of nature is much, and guiltinesse of transgression will presse far, but yet surely the Princes face enforceth much also. There is another corruption in the world. Many are of this mind, that they thinke that they haue done wel, if they commit not euill themselues. But that is not all. God will as wel condemne mighty men



And Magistrates, for not preventing euil  
in other, as for performing it in them-  
selves. And great reason, because they  
haue infinite more meanes to prouoke  
to well doing and obedience, than the  
meaner sort. And therefore *David*, who  
knew that God had authorised him, and  
that God was in him, speaketh after ano-  
ther sort. Yea (saith hee) *I will not acknow-  
ledge nor aduow them* : that is, as wee  
would say in plaine English, I will not  
account them for mine, or any manner  
of way belonging vnto me. They shall  
not at any hand attend vpon mee, or in  
any thing serue me. Hee spake it of such  
as fell away, and were out of order, and  
vnruly, of whom also hee saith, that no-  
thing belonging vnto them, shall so  
much as once touch him. As though  
hee should say: I will haue nothing of  
theirs: and I will doe it to this end, that  
they may not corrupt me. He speaketh it  
as wee haue heard alreadie, of the per-  
uerse and froward, of those same blacke  
and wicked soules, they shall touch no-  
thing of that is mine, they shall haue no

*A Meditation vpon Psalmes 101.*

85

part or fellowship with me. And this will I doe, to the end they may not abuse or deceiue me. He meaneth that he would not communicate vnto them, or bestow vpon them any part of his authoritie, of his dignitie, of his strength: no that hee would not so farre forth as lay in him, bestow vpon them either offices or honours. For this is certaine, hee that honoureth the peruerse and froward, increaseth them in themselves, as in regard of their own minds, and amongst others also. In themselves, because that euill increaseth them in strength and power. For the more wicked the men are that are aduanced, the greater euill doe they commit, because they haue power in their hands. In others, because it stirreth vp by the same arguments of honour, of preferment and power, a wicked bud and stock, that is in men readie to sprout out, by that bad example, and abuse of that holy authoritie that is bestowed vpon them. Whereas without it, such a wicked man could be able to doe nothing: hee could hurt none but himselfe, and it

may be that his poison (because he could not euaporate and vent it) would strangle himselfe, and stop his breath. But make such a one a Magistrate, and what insueth? Iustice is destroyed, because he that is exalted, is vniust: religion shall be suppressed, because hee that is irreligious, or hath no care of true religion, but rather is an enemy to it, is aduanced. And this wee may be sure of it, shall be so much the greater, by how much the power and proportion whereunto he shall be lifted vp (be it in Church or Commonweale, in a Citie, in a country, in an estate) shall be high and great. But specially put the sword into his hand and then you shall see nothing but rage, insolencie, extortion, and all manner of crueltie, as though some new *Pharao* or *Phalaris* were raised vp. Or commit vnto him the keeping of the bag, and then you shall see nothing but catching and snatching, craft and couetousnesse, yea very trecherie and treason, as if the spirit of old *Iudas*, were raised vp from the dead.



*A Meditation vpon Psalme 101.*

89

Kings thinke to wash their hands from this wickednes when they be sorie or greeued for it. Though that be somewhat, and indeed much more than such mightie men many times practise, yet it will not serue their turne. *Pilat* by that ceremonie thought to cleare himselfe of Christs innocent and guiltlesse blood, but all that notwithstanding, hee was a murtherer. The thing that deceiueith them is this: They consider not that they shall render an account thereof: neither consider they, that of all these enormous and sore strokes that fall vpon their people, they are the very first mouers and authors, and the wel-springs frō whence they flow, because they haue placed such ouer the people, as can doe nothing but oppresse. As for the officers themselues, euen those that make the greatest adoe in their places, they are nothing els but staues in the hands of the wicked to strike withall. He that giueth authoritie and power to a wicked man, committeth a foule offence. For hee auoweth and alloweth all the euill that he doth, yea hee assisteth

assisteth him to doe it, because hee len-  
 deth him his hand, yea he doth it indeed  
 because his power performeth the same.  
 And reason will shew it vs. In actions  
 that depend vpon vs, and bee in our po-  
 wer as we say, to doe, there is small diffe-  
 rence betwixt suffering them to bee  
 done, and the doing of them, vnlesse it  
 bee that to suffer them, seemeth some-  
 times to be the more faultie. This wil be  
 thought a paradoxe in reason and reli-  
 gion: but weigh this well I beseech you.  
 Hee that doth it, is moued with profit,  
 and receiueth some aduantage by it: and  
 the more he hath of temptation, the lesse  
 hee hath of sinne. But hee that suffereth  
 it, receiueth damage by it, in his honor,  
 in his subiects, in his estate. In his honor,  
 because it is impaired by euill: in his  
 subiects, because they are oppressed and  
 made worse by bad example: and in his  
 state, because by sinne he haileth downe  
 vpon it iudgement and confusion. If he  
 were but an indifferent and meane man,  
 as much inclined to good as to euil, cer-  
 taine it is, that hee would not haue the  
 euill

*A Meditation vpon Psalme 101.*

89

euill done, that hee would not suffer it, specially seeing that there is adioined with it his owne damage and hurt. Suffering it, is now no more passion, as wee may say, it is action, yea it is worse than the action, because hee that suffereth it, taketh pleasure therein. And to delight in sinne, is as bad, if not worse than sinne: and the rather because the Prophet in a feeling and fearefull heart saith: *If I delight in euill, God will not heare my praiers.* And a strange metamorphosis doth sinne make, when it doth alter and change the nature of things, turning passion into action, as hath been said before. This is a very good lesson for princes. They will haue the praise and the profit of such victories, as wherein their generals and captaines fight and preuaile, and the credite and glory of the conquests, in which their lieutenants haue laboured, and taken fore paine. And yet they will make themselues and others beleue, that they are not partakers of the blame and shame of their euill Magistrates, and vnmeet Officers

Psal. 66. 18.

when



when they commit iniustice, and of the sinne of their courtiers, when they doe violence, and of their treasurers and exchequer men, when they doe extortion. But the law saith: *Hee that hath the profit, he must also indure the paine and the damage.* And if mans law in the light of nature could say so, no doubt but Gods law in the precise equitie thereof, will much more affirme it. And sith the labour likewise of the seruant belongeth to his Maister, whether hee doe well or ill: no doubt but hee that will tyth the paines, the labour, and the valour of all men, and bring it to his owne pleasure, to his owne profit, to his owne praise, must thinke also to haue the selfesame portion, in the disgrace, in the euill speech, and in the paine that falleth out at other times. My meaning is this, that sith from the losse of sundry mens liues, the kings of the earth draw glorious victories, and from diuerse mens purses, great and infinite treasures, neither of which they haue made, or can make, that therefore certainly and indeed by verie  
good

*A Meditation vpon Psalmes 101.*

91

good reason it must needs insue, that seeing it is either through the Princes default, or through his deed, that manie iniuries and iniustices are committed by them whom he hath negligently and carelessly established in the gouernment, he must needs vndergoe a iust condemnation therefore.

Now from actions and deeds, *David* commeth consequently to deale with words: and from the heart (the very mouer or mouing of actions) he passeth to the tongue, the very instrument and meane of speech: the tongue I say, *which* Iam. 3. 6. (as Saint *Iames* saith) *defileth the whole bodie, and setteth all the world on fire, but in the end (saith he) is set on fire by hell it selfe.* Wherefore wee haue need of great aid to restraine and repress this fire, which wil cast vs, if we auoid it not, into a most fearefull fire, of endlesse death and condemnation. And therefore the Prophet *David* presently addeth, saying:

**Verse 5.**

## Verse 5.

*He that priuily woundeth his neighbor with his tongue, I will cut him off. And afterwards in the same verse, passing from words to thoughts and gestures of loftinesse, hee saith: He that hath his eyes lifted up, and a grosse or high heart, I can at no hand suffer or indure him.*



*Iob. 5. 20, 21.*

*Amongst the manifold mercies that Iob in Gods name promiseth to them that feare the Lord, this is one: The Lord shall deliuer thee from the force and power of the sword: hee shall hide thee from the scourge of the tongue. If we marke these words well, we shall see, that there is as wee say, a gradation in them. For his speech ascendeth, and his meaning is, That the tongue is no lesse dangerous and hurtfull than the sword. Nay rather it seemeth to bee more*



*A Meditation vpon Psalme 101.*

93

more dangerous indeed, and that in many respects, as first it pierceth and proceedeth further than the sword can: then the stripes & blows of it are more secret and close. Lastly, they hurt not the bodie onely, but the good name: in all which respects also, they are surely more hard to be healed and holpen: which though it bee true, as in respect of all men generally, yet the neerer they are to Princes, that vse to strike with that weapon, the more greuous and great are those wounds and blowes. Great I say, because the tongue there, prouoketh, yea inflameth a very great and mightie power, yea such a power, as *bath* (saith *Salomon*) *in the outward part of his lips, death or life.* Great againe I say, because it is skiltull to possesse beforehand, and to peruert an eare, that is verie much busied: and by consequent more meet to beleue euerie matter, than to direct or order all, or any thing. *Dioclesian* the Emperour was a verie wise Prince, and in his wisdom he could truly say, *That two or three courtiers could quickly seize or take hold of a*  
*Prin.*

*Princes eare.* What meant hee thereby? Surely this: that by such mens means he did vnderstand euery thing: they caused him sometimes to looke this way, sometimes that way, and to carrie such countenances to or against others, as pleased themselves, wherein many times their sinne by abuse of the tongue was the greater, by how much they did not onely speake besides or against truth, but deliuered deceit and falsehood. By which we may see, how much it importeth all sorts and states of people, but specially princes and great personages, that the tongues which are about them, should be pure and cleane, and exempted and freed to the vttermost, from the poyson of lying, flatterie, detraction, and other such grosse corruptions: which, (if the passage thereof bee not stopped) will slide from the eare to the heart, from the heart to the head, and from the head to the hands of a Prince, and so shall iniquitie be perfected.

Princes hands wee say, whether it bee for euill, or for good, are of verie large

*A Meditation vpon Psalmes 101.*

95

large reach, euen vnto the skirts & borders of a very great Empire and Kingdome, yea many times vnto other mens territories and gouernments. The blows and strokes which they giue, are verie fore and heauie, euen according to the proportion of the Prince himselfe: and yet they are but set on worke, or thrust forward by a very light & sleight rounge, which afterwards can neither call these blowes backe againe, nor repaire the breaches that they haue made. But if wicked tongues bee damageable and hurtfull to Princes seruants, as they are, because they make them to become flatterers, false witnesse bearers, &c. they must needs bee much more hurtfull to Kings and Princes themselues, if they once draw nigh to their persons and presence, because through flander, and lying, and ill speech, they trouble their estates, and by flatterie, they blind the Princes owne eies. And therefore in this respect, good men haue good cause to say as the Prophet doth: *Why boastest thou thy selfe in thy wickednesse, O man of power?*

Psalm. 52. 1. 2.  
3. &c.



power? The louing kindnesse of God indu-  
 reth daily. Thy tongue imagineth mischeefe,  
 and is like a sharpe rasor that cutteth deceit-  
 fully. Thou dost loue euill more than good,  
 and lies more than to speake the truth: thou  
 louest all words that may destroy, O deceitful  
 tongue. So shall God destroy thee for euer.  
 Hee shall take thee and plucke thee out of  
 thy tabernacle, and root thee out of the land  
 of the liuing. Wherein it shall not bee  
 amisse to marke how and after what sort  
 the tongue proceedeth, & effecteth these  
 euill things. By ill speech they disguise  
 good mens actions and deeds, and set  
 another manner of hue and shape vpon  
 them, than indeed they beare. And the  
 better men are, the worse are they spo-  
 ken of. The reason, because that their  
 proceeding being lesse close & colored,  
 their goodnes and wel doing is so much  
 the more laid open to calummie and  
 flander: that we may say nothing of the  
 hatefull hart that the wicked carrie  
 against them. And this is certaine, that  
 where flander seeth the flesh naked, or a  
 man laid open, it will not with *Shem* and  
*Japheth*

*A Meditation vpon Psalme 101.*

97

*Iapheth* couer it, but rather with *Ham* reioice at it, yea there it taketh occasion with the wicked of the world to insult and triumph, there it nippeth, and there it biteth, becaule elsewhere to assay it, it were but lost labour, and the breaking of their owne teeth. And what are the effects that flow from this euill? The better the men are, the more sensible and feeling are they, the sooner offended and grieved, and by meanes thereof begin liuely to be touched, yea being touched indeed, either they become male-content as we say, or at the least thrown downe into despaire of their state, and past hope of recouerie, they make themselves vnfit, either for publike or priuat, and vnprofitable almost for any imploiment. And from hence come so many disgraces offered them from abroad, so many iust sorrows and sighings in themselves, by means wherof the country and Commonwealth, haue oftentimes been spoiled of worthie persons, and besides these noble and worthie spirits, cast downe in themselves, and disgraced be-

H

fore



fore the world. And these and sundrie  
such like are the fruits of flaunder or ill  
speech. But flatterie is much worse, and  
more dangerous by much, for by it the  
Prince is disguised to himselfe, yea he is  
so subtellic deceiued, that hee doth not  
any longer know himselfe, or his owne  
estate, turning his vice into vertue, his  
crueltie into iustice, his cowardise and  
faint-heartednesse into clemencie and  
mercie, telling him that his words are  
Oracles, that his lawes are aboue all rea-  
son and nature whatsoeuer, that he him-  
selfe is not Gods officer, but his compa-  
nion, with a thousand other such Sy-  
renian songs: so much the more dan-  
gerous, yea deadly, by how much the per-  
son is great that is corrupted therby, and  
the effects flowing therefrom, desperate,  
and past recouerie. Surely, surely, these  
are not onely close and secret, but dan-  
gerous and deadly wounds. For it appe-  
reth by the stories of all ages and times,  
that these adulations and flatteries, these  
adorations and worshippings haue very  
quietly, and almost without anie sence or  
feeling,



*A Meditation vpon Psalme 101.*

99

feeling, brought the most mighty Princes of the world to their end, as if it were oxen that did weare the garland against the day of their slaughter. Nature teacheth the quite and clean contrary. And wee see by experience that Chirurgians heale, when they hurt and put to paine. Wheras flatterers tonugs kil men, when they would seem to tickle and please the. The feeling knowledge of this point, made *Dauid* elsewhere both to pray and say: *Let me not eat the delicats of the wicked.* Pla. 141. 4. 5.

*Let the righteous rather smite me, for that is a benefit, and let him reprove me, and it shall be a precious oyle that shall not breake my head,* meaning, that the reproofes of the righteous, yea his very wounds & stripes are as a precious baulme or oyle, to help and heale. And *Salomon* after him: *The rebiding or rebuke of the wise, is much better than the song of the foole.* And therefore much better indeed is the free speech of a good and faithfull seruant, than the inchanting words of flatterers. Wise Princes in the world, haue alwaies taken great heed to keepe themselves safe and

*A Meditation vpon Psalme 101.*

fure from such people. Hence is it, that  
 euen the Heathen could say, *It is better to  
 fall into the hands of crows & cormorants,  
 than to come amongst flatterers.* And they  
 haue rendred this reason of it : *For those  
 doe but prey vpon dead carcases, and those  
 eat vpon liuing men.* And we read of sundry  
 great kings, who fearing that their fauo-  
 rites, courtiers, and attendants, did set a  
 better colour vpon causes, thā they were  
 worthie of, or had indeed, would now  
 and then dissemble their states and per-  
 sons, that so from the common sort they  
 might the better vnderstand that which  
 they could not by their friends and fa-  
 uourites . This was a good intent and  
 purpose I confesse, but not well guided  
 or ordered. For what could they learne  
 thereby but the common voice of the  
 people (as wee say) which is as readie to  
 blame the good, as to accuse the euill,  
 yea many times more ready to that than  
 to this, because as the wise man sayth,  
*The iust is an abomination to the wicked :*  
 and our Sauour telleth vs, *that the world  
 will loue his owne.* But the truth is, kings  
 that

*A Meditation vpon Psalm 101.*

101

that are wise indeed, will practise another manner of matter, and keepe a farre other course. They will chuse vertuous people, and place them about them, and they will giue all manner of libertie to those that are not passionate, to speake vnto them: yea they will open their mouths that are fit to speak, and will take in good part their good aduertisements and counsels, yea they wil profit by their accusations, whether they bee bent against their actions, or against their persons and liues. And good reason it should bee so: For they speake from a sound heart, and direct their words to religious and right ends. And besides the wise man telleth vs: *A faithfull friend is the medicine of life: it purgeth the affections, and correcteth the actions.* And the same wise man addeth, saying: *Hee that feareth the Lord, shall find such a one.* And if we should profit by that which is spoken vnto truly, and with an vnsound and hatefull heart, that so we may bring out of mens darkenesse the sound light of faithfull obedience, as wee see David did



*at the railing of Shimei* : Should we not much more make vse of that which is deliuered truly, as in regard of matter, dutifully, as in respect of manner, and soundly as in regard of affection?

This is a doctrine and lesson most necessarie for Princes to learne, who in steed of opening such mens mouths, must stop and shut their owne eares against them : and in steed of laying open their hearts vnto them, must pull out their eyes and their tongues, & hold this for a certaine and sure saying that they haue receiued a great mercie from God and man, when they haue escaped, or are deliuered from such. Wee haue seene and heard of some Princes, that hauing been hurt and wounded, haue desired the Chirurgians to thinke them, and to take them for priuate souldiours, and neuer to cocker them, or to respect them. Why did they so? They knew full well, that to heale them, and to flatter them, were things that could not well stand together. And this they could doe for bodily health and strength. How much

much more should they make themselves, as if it were priuate persons, to good and vertuous people, that so they might helpe and heale the maladies of their mind, or their vices. Wee will willingly reach out, and suffer the Physician to feele our pulses: and wee will lay open or discouer our plague sore to the Barber or Chirurgian. And why do we not the like for our spirituall sicknesses? Nay rather wee are sicke of a contrarie humour, for wee will not discouer our vices, or our imperfections to any but such as shall foster and cherish them in vs. If any man speake plaine, wee are of *Achabs* mind: *there is one man Michaiab* 1. Kin. 22. 8. *the sonne of Imlah, but I hate him, for hee doth not prophecie good vnto me, but euill.* Wee cannot indure, that one should so much as touch them, vnlesse it be to tickle them, and as it were with a certaine pleasant delight in them, to lull vs asleep therein. And yet for all this I am not of those mens minds that would haue great persons, at all times, without any discretion or difference, to be reprov'd. Some  
thinke

thinke the hatred of euill in others, and the dutie that is laid vpon them to admonish or reprove, doth make the lawlesse as in regard of the manner. But they are fouly deceiued, for euery good thing must be done well, and wee are tied, not onely to matter, but to maner of doing, yea to such a forme as God hath sanctified vnto vs in his word. Princes persons are great I confesse, and their places high, I acknowledge that also, but they doe not either priuledge the Princes themselves from instruction, admonition, or rebuke: or intitle priuate and particular persons to doe it, when, where, and as they will. *Nathan* Gods owne Prophet proceedeth not therein after such a sort. He made his entrance into the king, by windings about and fetches, *euē by parabables and darke speeches* at the first: then he defended softly and gently to charge him with the sin, & at the last to threaten him for his transgression. I will say no more but this, vse what reuerence you will, or what art you can, only let them thinke you see their sinnes, and doe you  
your

1. Samu. 21.

12. &amp;c.



your best endeauour to cause them to  
 feelee sorrow for it ( *yea a godlie sorrow* 2.Cor.7.10.  
*which causeth repentance vnto saluation,*  
*neuer to be repented of*) and to compre-  
 hend the danger of it, that so you may  
 preuent the accidents and the occasions  
 of a canker. So *Nathan* ceased not to  
 purge *Dauid* from his sinne: he squised  
 and crushed out the matter and filth of  
 it, he pressed vpon him confession of it,  
 contrition for it, and sound conuersion  
 ynto God, and all bathed in the bitter  
 teares of a faithfull soule. And what doth  
 this great king for that? Doth hee com-  
 mand him silence? No, for that had ben  
 impious. Doth he forbid him comming  
 into his presence? No neither, for that  
 had been inhumane, as in regard of the  
 Prophet, and hurtfull to *Dauid* himselfe.  
 Or doth hee disgrace him in the sight of  
 his subiects, nobilitie, or such like? No  
 such matter, for that had been the deba-  
 sing of Gods owne ordinance. What  
 then? He imbraceth him as his faithfull  
 friend, and loueth him so much the more  
 heartilie, for that he had delt so plainly  
 and

and soundly with him, in a cause concerning his soule. And good reason, *for open rebuke is better than secret love, & the words of a lover are faithfull, and the kisses of anemie are pleasant.* Besides, he was a worthy instrument to beget him againe to God, and to bring him againe into the Lords fauour, from which *he was separated by meanes of his sinnes*, and therefore in these respects also to bee beloued. But what would a flatterer haue done here? He would haue left him in his sinne, and *haue let him alone defiled in his own blood*, polluted with his ordure, beaten downe with the curse of God against him, and humbled with the hatred of his subiects, and all for his sinnes sake, and the iust punishment of his transgression. But what man of pitie in himself, of pietie to God, or of charitie towards men, could leaue a man in such a miserable taking? And yet wee see flatterers doe it daily. They wound men closely, and they destroy both the persons, and the dignities of kings, whilst they make them beleeue that they alter and change the nature

*A Meditation vpon Psalme 101.*

107

ture of their vices . *Christ in the gospell* Luke 10.37. *commendeth the Samaritan for kindnesse shewed to the wounded man :* and vpon it inferreth this doctrine, *that wee must goe, and doe likewise.* But surely hee will condemne these, not onelic for want of doing the good they ought to haue done, but for doing the euill they should not haue done.

And princes are not in danger this way alone, by flattery I meane: but euen by silence also . For it may, yea it dooth many times so fall out, that euen kings fauorits and familiers, doe no lesse hurt or euill by holding their peace, than the other do by speaking. Silence is another abuse of the tongue, because God and nature hath made this proper and peculiar vnto it, to speake good things, and in due time. But herein is our corruption manifested, and Sathans malice also against vs, that when wee may not speake the euill thinges we should not, wee will not speake the good things we ought. A Sentinell or watchman that is silent or holdeth his peace, doth no lesse betray a  
town



town or citie, than a spie or a traitor that speaketh . And that also is the reason why the law sayth: *that he is as culpable before the prince that speaketh not of the euill hee knoweth or heareth, as he that worketh the euill himselfe.* Thou fearest belike to offend the eare. And yet thou fearest not to offend or hurt the soule. But whether is the greatest, if both were offended ? Or which shouldest thou in holy wisdom, and good nature most respect ? reason without religion, I thinke will easily teach thee. And then no small transgression surely doest thou commit, that in laying thy hand vpon thy mouth, blottest out religion and reason, with the light therof in thy selfe, & neglectest a more than necessarie dutie to Prince, people, kingdome, and all. Know this of a suretie, that so oft as thou concealest any thing, and canst conueniently or possibly reueale it, thou woundest the kingly Maiestie, and his estate also . If an ambush were laid against his person or power, thou wouldest carefully tell him thereof, yea thou wouldest, though it

*A Meditation vpon Psalme 101.*

109

it were rudely and roughly, pull him from any place where hee might be too much seene, and so by consequent in danger: and thou wouldest hale him, so thou mightest saue him, thou diddest not care whither. This is well done, but it reacheth onely to his bodie. And what? Wilt thou feare to set before him, and to free him if thou canst, from a horrible headlong downefall of his soule? No, no, here thou must tell him: Gods cie seeth thee in these disorders of thine, God will raine downe vpon thee for thy sinnes, the fire and the flambe of his indignations, the thunders and the lightnings of his displeasure, even all manner of miseries and curses whatsoeuer; he is in his furie readie to fall vpon thee and thy people, yea prest to poure out such punishments, as thou canst neither take away or remoue, and from which no cloke or colour, no castle or defence shall be able to shelter and defend thee. If thou deale not thus soundly with thy king, as in regard of his soule, what art thou? Humane lawes say, that if thou neglect

neglect it, as in respect of his body, thou art a Traitor. Gods law that layeth this dutie vpon thee, will much more condemne thee for this crime, and that not onely against the Prince, but against the Lord himselfe. And these iudgements of God, & wrath of his, are such points indeed, as would bee well and seriously thought of, and the rather, because hee holdeth the principalities and gouernements of the world in his owne hand, and setteth vp in them for as long time, as seemeth good to his owne wisdom, such as he seeth to bee profitable and fit therefore. And yet on the other side, for the iniquities, for the dissolutions, and for the outrages that men doe commit therein, *translateth them from one people to another nation*, and from a stocke, to another familie and kindred. And indeed he that in this behalfe, vseth not libertie and freedome, doth secretly and priuily wound: which yet is the more foule in him, because hee doth it not so much with this respect, not to offend or hurt his Maister, as for his owne sake, and ha-  
uing



*A Meditation vpon Psalme 101.*

III

uing a regard to his owne particular  
 profit, that so hee may not offer iniurie  
 to his fauour and his fortune, as men vse  
 prophanely to say, yea so much the more  
 mischeefe doth hee, because hee would  
 seeme to be, and bee taken to bee a right  
 honest man, who if he were that, that he  
 would seeme to bee, could not bee silent  
 against that which is euill, nor but speak  
 for that which is good. And this euill is  
 not as in regard of himselfe onely, for  
 then it were the lesse to be regarded, be-  
 cause it were priuate and particular: but  
 as in respect of his Prince & Soueraign,  
 who being a publike person, and hauing  
 this euill committed against him, hath  
 with him the publike state endamaged.  
 Who also, because such a one holdeth  
 his peace, as he taketh to bee a right ho-  
 nest or holie man, doth so much the  
 more flatter himselfe in his sinne, suppo-  
 sing, that because hee that is so good,  
 speaketh nothing of it or against it, that  
 therefore it is no great or weightie mat-  
 ter, and that that which such good peo-  
 ples eies can indure to see, is nothing at  
 all

all so dangerous , as men would make them beleeeue it to be. In the mean while the suburbes as I may say, yea the whole citie is set on fire , Gods wrath waxeth hote , and breaketh forth against mens sinnes, and all by reason of the want of an incision , as the Chirurgians vse to say, I meane a free, a liuely, and a piercing speech . Yea behold further mischeefes and inconueniences that follow vpon this curled silence, as for example, reuolting of the people, dispossessing of kings, throwing downe of crownes and scepters, and the vtter ruine and subuersion of States . Where are then these good counsellours, that will say, that if men would haue beleeeued them , all should haue beene much better than it is ? Neither had things come to such greuous disorder and confusion? whereas they haue ben for feare of others, for fauour towards themselues , for ignorance of the causes, and other worldly respects as mute as fishes . But surely say what they will or can, they themselues, and the poore Princes that they haue decciued,



*A Meditation vpon Psalme 101.*

113

deceined, are worthie as in this behalfe,  
 and in these stormes and tempests, to  
 meet that ruinated king, of whome *Plu-*  
*tarch* speaketh, flying from the force of  
 his enemies, and auoiding what hee  
 could the murmurings of his subiects,  
 to whom if one of those silent, yea dumb  
 courtiers or counsellours should say,  
 I foresaw all this euill; the Prince might  
 iustly call him traitour, and stab him to,  
 and tell him, If thou diddest foresee this,  
 it had ben thy dutie then to haue told it  
 me, and not to haue waited a time, to  
 haue spoken to me of it out of time, and  
 when it is past remedie: for what good  
 gettest thou by that? Thou doest but  
 bewray faintheartednesse in thy selfe, a  
 fault no way fitting a counsellor of estate;  
 little or no loue towards me, whom thou  
 shouldest haue accounted more deere  
 and precious than thine owne life, and  
 that not only for thine owne priuat pro-  
 fit, but the common good of the whole  
 kingdome; and least care towards thy  
 Country or Commonweale, which be-  
 ing thy common parent, and giuing  
 I thee



thee all good things, thou shouldest haue againe at the least requited with premonition of euil. But what shal I say? Certainly I know not one (and I would wish that it might bee obserued euery where) that is not culpable of this crime. And I beseech God of his infinit goodnesse and mercie, to pardon all of vs, and euerie one of vs. Those that offend by speaking too much to the pleasure and delight of Princes, doe it doubtlesse for some particular and priuate good to themselves, which they looke to receiue thereby, and many times obtaine it indeed. On the other side, those that through silence dissemble the euil which they foresee, sinne certainly much more greuously, and that not onely as in regard of the soure fruits before reherſed, but also because they doe themselves no good, yea they greuously hurt themselves and others also: themselves, whilest through silence, and winking at transgression, *they become partakers of other mens synnes*; and others, whilest they doe not by premonition prouoke

preuention

*A Meditation vpon Psalm 101.*

115

preuention and turning away of euill. By speech some at the least reape some good, though happily it be but outward, and rather seeming so to bee, than such indeed. But those that are silent, haue nothing, nor do nothing but that which is euill, yea euill indeed. Wherefore *Dauid* vpon very good reason sayth both of the one and the other, *I will cut them off*. And great cause surely, for they are vnprofitable people, and not onely so, but hurtfull also, euen to their kings, and to their country, and to their owne selues. Plants they are that haue no fruit, nor any good thing else in them but a shaddow, and yet that shaddow to is dangerous, and if it bee not deadly, it is well. And therefore they worthy, as vnprofitable wood or trees, *to bee hewen downe, and to be cast into the fire, yea into that fire which shall neuer be put out*. But as wee haue said already, he commeth euen vnto the thoughts: *the lifted up eyes, (saith he) the heart that is puffed up, I will not suffer or indure them*.

To trie out this point, wee need not



goe seeke for rules, either of Physiognomie, for they are for the most part false, or of Anatomie, for they are not alwaies sure. And indeed, to speake properly, the first of these, are at the most but coniecturall, and therefore will not steed vs here. And the second is to as small purpose as possiblie may bee in this behalfe. What shall we say then? Discerned they must be, that is true. And we can hardly bee better instructed than from the things themselues, specially if God giue vs grace to fetch light from thence. The eyes doubtlesse bee as it were the windowes of the soule. In our eyes, or thorow them, the soule it selfe looketh: for that is true in reason and religion, that we are wont to say, the soule seeth by the eye, yea by it many times, it discovereth it selfe, or causeth it selfe to bee seene, as in regard of the affections thereof. Now haughtie or lifted vpeies, are such eyes as goe beyond their bounds and limits, eyes of presumption and of pride: eyes lifted vp indeed, I confesse that, but not vnto God (for then they would humble themselues



*A Meditation upon Psalme 101.*

117

themselves before so high and heavenly  
 a Maiestie, as good cause they haue, and  
 as the poore Publican did, *who durst* Luke 18.13.  
*not lift up so much as his eyes to heauen*) but  
 lifted vp in themselves. Such eyes (to be  
 short) that see nothing, but they thinke  
 it all belongeth to them, and make an  
 account of it, as too base for them, yea  
 as if it were their verie vnderling. And  
 such eyes as these are, doe alwaies pre-  
 suppose, yea argue, a heart of the like  
 condition and nature. Such a heart as  
 cannot or will not containe it selfe  
 within his owne bosome or breast, such  
 a will as will haue no law, nor measure,  
 nor bounds set it, which hath al the mo-  
 tions thereof answerable, or proporti-  
 onable thereto, that is to say, unruly,  
 highly conceited, and violent. So wee  
 haue in a few words the description of  
 proud persons, as the Scripture calleth  
 them, and against which it crieth out so  
 lowd, and so continually. People they  
 are that God cannot abide: and there-  
 fore it is said in the Word, *The Lord*  
*bringeth the proud downe frō their thrones:*  
 and

Jam. 4. 6.

and in diuerse places, *the Lord resisteth the proud.* Yea hee pulleth vp the very roots of proud peoples and nations, and in their roomes planteth, and that with great honour, the lowly and meeke. And againe, people they are that men cannot brooke or beare: and good reason, for if they bee insupportable to God, to men much more. Whereupon also it is commonly said, *That a proud person is hateful to all men:* to the good, because they detest, as other sinnes, so that iniquitie and to the wicked, because they are grieved that any is preferred with them, or before them. Yea indeed they are persecuted, as if it were with publike execution. And least of all are they to be born with by kings, or to be suffered nigh vnto the, yea lesse there than in any other place whatsoever. For besides that kings are great persons, and therefore should be good, yea the best of men, as they be the highest amongst them, and should haue none approach vnto them but such as are good indeed, proud persons about them will doe nothing but leaue in them a ie-

lous



*A Meditation vpon Psalme 101.*

119

blous spirit touching their present great-  
 nesse, or a feare of that which is to come,  
 and so both these humours fill them full  
 of all vnquiernesse, and make them vnfit  
 for publike rule. And if Princes be once  
 hurt by these, or such like, the damage  
 resteth not within themselves, but flow-  
 eth, yea ouerfloweth to all mens hearts:  
 Who for the maintenance of their pride  
 euery way, must be pinched in their pur-  
 ses, burthened in their bodies, and gree-  
 ued in their soules. And therefore that  
 wise king Salomon telleth vs, *that the Lord*  
*abhorreth seuen things*, and the first of  
 them which hee nameth, *are these same* Pro. 6.17.  
*high lookes, or these haughtie and lifted vp*  
*eies.* Such fellowes, when they are nigh  
 vnto or about Princes, they make them  
 beleeeue, that there is neither law nor  
 king aboue them, and that all that liketh  
 them, is lawfull for them to doe, yea that  
 whatsoeuer they can performe by vio-  
 lence, is right and iust. These are they  
 that cause Princes and themselves also  
 when they are once aloft, to abuse their  
 greatnesse, euen according to their own  
 passions



1. Kin. 12. 11.

passions and affections . And because they imagine themselves (though fondly and vntruly) to bee pertie gods about the Princes whome they gouerne, they cause themselves and their Princes also to despise that great and eternall God which hath set them on their seats, and as much as in them lieth, exempt them from subiection to his Maiesty, and from his homage & seruice. Neither are they dangerous to Princes onely, as before hath ben shewed, but euen to people also . For they are like those counsellours that said to *Rehoboam*: *Thy father did beat them with rods : thou that hast more strong reines and loines than he, make them bloudie euer with scourges and scorpions*, yea they are instruments of all manner of Tyrannie against the people, and by consequent also, meanes of the peoples reuolting from their Princes : all which is euident in *Rehoboams* furie, ten tribes at one time falling away from *Dauids* stocke to *Ieroboam*, and neuer afterwards (for ought we can read) adioined therto since: wherein wee are yet to marke further,

ther, that the more mightie the Monarchs and kings are, about which such prowd persons are placed, the more pernicious and hurtful are they, by how much they haue a greater power to work vpon, where if once they preuaile, then commeth in iniquitie, not as some little flood or riuer, but as the maine sea, and carrieth all downe before it. And this is it as I think, that is written, where it is said, That for this monstrous pride *God ungirdeth kings loines, and taketh away from them the girdle of their reines, and deprieth, yea spoileth them of their so- ueraignie, because they haue not done their homage, and their seruice vnto him.* Yea and these are they also, which most commonly cast away their Countries and States, & ouerthrow hosts and armies, who counsell and persuaide Princes to vniust warres, and such as are founded and grounded onely vpon ambition and outward appearance, and when they come to manage them, performe them more vniustly. Wherevpon that falleth out which *Salomon sayth: Humility goeth before*



Proq. 11. 2.

*before glorie, but pride no sooner approcheth, but by and by appeareth ignominy & shame.*

Iud. ver. 6.

God verily would not suffer prowd persons to serue him in heauen, this being most likely, the sin of those *Angels that continued not in their first estate*, as likewise of our parents *Adam and Heuah*. Much lesse should kings let them raigh vnder them in earth. *The beginning of this pride* (as the wise man sheweth vs) *was mans apostasie, reuolting, and falling from the Lord* that had made him. And the very end of the pride of Princes seruants is this, that after for a while they haue gouerned vnder them, they would at the last raigne ouer them, and in their place, or at the leastwise with them. Much like vnto our Popish meritmongers, who hauing a little while serued God, as they suppose in their superstitious conceits, count God to bee so tied vnto them, that whether he will, yea or no, they will haue the crowne of eternall life set vpon their heads. And we see but too many of such bad disposition both waies. And yet this is so much the worse,



*A Meditation vpon Psalme 101.*

123

worse, because when they are once vp and aloft, they forget al proportion, and all measure. The highest step of their seruice, is the first step of their ruling, and to their rising and getting vp vpon their throne. Whatsoeuer they see, either beneath them, or on the one side or other of them, is nothing worth. Their eye, their heart, and all is caried to that which is aboue them, and they can neuer be contented in their spirits, till they haue attained the same, if it may be. Wherefore *Dauid*, and the king wee treat of, will not suffer them to violate their greatnesse, or to offer violence to their people. They are of a farre better mind, than to lay to pledge or to pawne to them, either their authoritie, or their power, much lesse their affections, or their fauours, or their secrets. There is no reason, that the vassale or subiect should receiue and entertaine such as the king or Lord hath banished. If they doe, it will bee found felonie by law. Such people as God abhorreth and excludeth out of his house, earthly kings  
(who

(who are vassals of that soueraigne Empire of his) may not call them backe, nor keepe them close, or cherish them about them, neither can the Princes themselves rightly or by law, open the gate vnto them, and cause them to enter into the pallace or any publike place. If they doe so, it shall bee a fore offence against his Maiestie, yea treason euen of it selfe, and therefore they must look to it. These haughtie hearts, these light lips and tongues, these violent hands, should not come into the courts of such kings, as either are blessed, or would be blessed from God. And yet wee see, that the world honoureth not but such. He that cannot boast and brag by big looks and swelling words, is counted but a beast. Hee that cannot tell a smooth and pleasant tale, is esteemed to bee but a paltrie companion. He that cannot scratch and catch by hook or by crooke, is a foole, and hath no care for himselfe and his. If Princes may not haue such, alas, who shall they then haue? Not these surely: for it were better none, than those that  
will



*A Meditation vpon Psalme 101.*

127

will pill and prey for themselues, and spoile and hurt others, euen the Commonweale. But I will tell you who they should haue, euen such surely as God giueth leaue to approach most high vnto himselfe, and such as hee reckoneth and receiueth for his owne. And such verily and none other should come into their closets, or enter into their chamber, manage their matters, execute their offices, and doe whatsoeuer they themselues are not able by themselues to doe. And is there not great reason for it? Shal hee be meet to come into Gods presence, and shall hee haue no place or employment amongst the gods of the earth? Or shall he not be fit for the Lord of heauen, but banished his blessed sight; and shall hee be faithfull & fast to earthly lords? There is not, as I take it, such cōtrariety betwixt God and his owne ordinance, neither ought there to be such great oodes and iarre betwixt the Lord in heauen, and his lieutenants vpon earth. Nay rather seeing all that these inferiours haue, is from the highest, it becometh them in

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will

*A Meditation vpon Psalme 101.*

15

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1. Cor. 15. 28

Psa. 15. 3. 4.

Prou. 16. 13.

all things, and therefore in this also to resemble him, that so all things returning to him from whom they came, *hee may be all in all.* And this is that the Psalmist sayth, *They that walke uprightly, they that hurt not with their tongue, they that haue righteous lips, in whose eies the wicked are despised:* but on the other side, *hee honoureth them that feare the Lord,* in what condition or state soeuer they bee. And let not Princes for all this, thinke that they shall be any whit the worse serued, but the better rather. For if they be wise according to the Word, that will make them wise in the world to: because whatsoever is against or without that, is not onelie folly, but meere madnesse. And therefore they that thinke and say, they will not be braue ynough, or sufficiently glorious for Princes greatnesse & magnificence, they doe nothing indeed but paint out patched Princes, yea they stusse them within and without, with that which is worst; and neglect, and contemne, and in despightfull words reject that which is best. The very wise men



men among the Heathen, haue alwaies acknowledged, *That nothing standeth so upright in the time of danger, nor continueth so long, as a right, sound, and relegious soule.* And they haue told vs, *That noblenesse of courage, and gentlenesse of spirit, is naturall to the gracious.* Whereas if any such thing be in the prowde, it is but borrowed, it is but bastardly indeed. But we that haue beene brought vp in Gods schoole-house, should proceed much further, knowing, beleeuing, and confessing, that God properly is said to blesse the actions and the workes of the good only, alwaies *setting himselfe against the proud,* and caring for the humble and meeke, that so he may be against the one sort in all manner of iustice and wrath: and with, and for the other, in all fauour and mercie, both of this life, and of that which is to come.

And let this much suffice for the priuate life of the king we treat of. By priuate life I mean: that which hee practiseth himselfe, and causeth to be practised by others that are about him in his court,

court, at home, abroad, and elsewhere. But it is not sufficient for a king, that as in regard of himself he be iust & mercifull, neither yet that his house bee open to good and vertuous people, and shut against the wicked. These are good things I confesse. And I would to God we might see these beginnings of goodnesse, that so in them we might haue an assured testimonie of continuance and increase. But yet they are not all, neither must princes stay there, but proceed further indeed, for though a Princes example bee of verie great force and power, and that is it that we say commonly, *All men frame themselves* to the kings example: yet that is not all, wee must looke for more, and he must carefully accomplish more, or cause it to bee accomplished. Hee hath another person vpon him, and other duties to performe, besides these common and generall duties of the calling of a Christian. In which notwithstanding also he must goe before others, because hee is aduanced aboue others, *For looke to whomsoever God hath committed*



*A Meditation vpon Psalme 101.*

129

*ted much, of them will be require much al-*  
*so.* And therefore though I confesse in-  
 deed, as I haue done alreadie, that his  
 good example bee much, yea the verie  
 same in his house & kingdome, that the  
 first mouer (as the Philosophers vse to  
 speake) is in Nature, which seemeth by  
 his motion and turning, to draw vnto it  
 selfe, and to carrie with it all the infe-  
 rior bodies: yet euen in them wee know  
 that euery one of them hath by himselfe  
 his owne course and mouing, and the  
 same sometimes diuers, sometimes con-  
 trarie, wherevpon also wee see in the  
 heauens so many configurations, so ma-  
 ny diuerse aspects, and the same sundrie  
 times deadly also. And so must it bee in  
 all kingdomes & politike bodies. Where-  
 fore it is necessarie that the Prince or  
 King should bee followed, yea that hee  
 should bee serued of all, seeing that hee  
 raigneth ouer and for all. Howbeit, it  
 will not therupon follow, that he should  
 not in his owne person exercise mercie  
 and iudgement, or commaund it, and  
 see it executed by those that are vnder

K

him.



him. That goodnesse which is inclosed in his person, must abound in his house, and must redound, and be spread abroad through his whole kingdome. Fro that fountaine of mercie and iustice which is in himselfe, the streames (in a good order running from it) must spread themselves to the vtmost parts, by the means of such officers as he shall chuse and set in his estate, and make distributors of his vertue, therein as well answering his goodnesse, as in their authoritie, partaking of his power. And therefore for our good and instruction *Dauid* addeth:

Verse 6.

*Mine cies shall bee vnto the good and faith-  
ful people of the land, that they may dwell  
or sit with me. He that walketh in an up-  
right way shall serue me.*



We may behold in these few wordes the sure establish-  
ment of a worldlie State  
and Kingdome, and also  
the

*A Meditation vpon Psalme 101.*

131

the constituting of a Princes good counsell. That other men may bee iust and mercifull, it is sufficient that they themselves haue these graces lodged and dwelling within them. But it is not so with a king or prince : for though he be iust and merciful in himselfe, yet he is not iust or mercifull indeed, if he be so alone, or to himself only. The reason is, because the king is not of himselfe, nor for himselfe, but consisteth of others as well as of himselfe, and communicateth vnto others as well as to himselfe, and indeed is set vp more for others than for himselfe. Wherefore hee must of necessitie be assisted with counsellors and officers: the weakenesse of his bodie, the wants of his mind, the greatnesse and hardnes of his charge, and all, calleth therefore, that so in all good things generally, and in these two particularly, Mercie I mean and Iustice, and in all the parts and peeces of his kingdome, he may bee like to himself. A king perhaps may sometimes imagine, that if he were alone, he should raigne safely, he should rule surely. But

Ecc'el. 4. 10.

this is a conceit. For to be a king, and to be alone, are things contrarie: and to be alone, is not to be, at the least wise well, much lesse to raigne in safetie, because the Scripture sayth, *Woe to him that is alone*. God the soueraigne king, and a patterne for all kings to look vpon and to relemble, hath indeed for this point giuen them in his owne person and practise a notable lesson. The euill that is in all the creatures together, could neither let nor hinder the manifestation and shedding abroad of his goodnes. The reason is, because hee is altogether good as in respect of his will, altogether wise, as in respect of guiding and gouernement; and altogether almighty, as in respect of act and performance. Another reason there is, as in regard of the creature, because neither al, neither any creature had either being or mouing, but from him who was powerfull, either to put out, or to reforme the euill if any should passe him: wise to reforme it, and to turne it to good, according to his owne pleasure. And yet



we see notwithstanding, that in the creation of things, these words are almost euery where repeated, *and God saw that it was good.* The meaning is, because the Creator (whose verie word is the nature and essence of things, who also can make them, and vnmake them, as wee say in a moment, with the helpe or aid of all, or of any of them, and without them also, if he wil: as the Psalmist sayth, *If God hide his face, they are troubled: if hee take away their breath, they die, and returne to their dust. Againe, if he send forth his spirit, they are created:* and all this is done to the end that good or goodnesse should not encounter with any faltering or falling) was pleased it should be so, and that they should bee all good. Which notwithstanding, yea notwithstanding all that hee hath communicated vnto them, yet is he still all goodnesse, all light: before whom euill, let it bee as great and greivous as it can bee, shall yet vanish away, as darkenesse it selfe. What will Princes say here? For they are but men, and this word Man, comprehendeth peeuishnesse,

Genes. 1. 10.  
12, &c.

Psal. 104. 29, 30

nesse, retchlesnesse, and weakenesse, when vnder pretext of administration of iustice, they create for Magistrates peeuish and peruerse men, and vnder colour of gouerning well, they set vp ignorant persons, and for pillars of their authoritie, they establish such as can do nothing that good is, and besides are slaues to sinne? Certainly, it is a hard if not an impossible thing, that the goodnesse of a Prince, though it be neuer so great, should redresse and bring backe to good order such bad choice. Nay rather it is to bee feared, that with great violence and a full swinge, they will carrie him and his state away to euill and destruction, considering what great power and force euill hath, in and against all things, yea the good things of God. For the prince, for resisting of euil, & to draw on to good, hath no need to bee aided with such people as hee must hale with himselfe, and lift vp by force (for that were nothing else saue for his pleasure sake, to pull vpon himselfe manifold burthens and dangers) but rather hee  
must

must haue men that will lend their shoulders, and bend their neckes, as himselfe, yea and more also, if need be: who will second his good purposes, & comfort his sore paines that are staied and strengthened against corruption, iniquitie, and violence: yet forsooth the other will thinke they haue wrought hard and sore, specially if good things fall out well, and come to good effect. So readie and naturall an inclination is there in men and matters to euill.

Wherefore the Princes cies and care should bee vpon the best sort of people to set them in Offices, and bestow charges vpon them. Hee will not giue those places at hap hazard as we say, or according either to his vnbridled or blind desire: neither will hee bestow them vpon those whom he fauoureth most, or vpon the greatest persons, for that were nothing else but to make parties and partialities in his kingdome, and to create officers for themselves, & not for his owne good, and the benefit of his people. And much lesse will hee doe it for importunities



nitie and suites sake. But rather hee will take this course : Those that shall affect such places, he wil alwaies suspect them, their persons, and practises. For certaine it is, that he that very earnestly aimeth at an office or liuing, hath laid his plot already: and without doubt he desireth it for the profit, & not for the charge. And least of all will a good Prince sell such places vnder any colour, whatsoeuer it be. For he knoweth, that he that buyeth is shrewdly prouoked, nay is after a sort openly dispensed withall to sell againe. If he be an exchequer man, hee will rob and spoile : if he haue to doe with iustice and iudgement, he wil take presents and bribes : if hee meddle with the matter of warre, or deale with gouernment, or any part of the state, he will goe further: such people will make small account to sell a state, and to deliuer vp a kingdome. By such breaches as these, hath all manner of mischeefe entred into our land, and preuailed vpon all estates, ciuile, ecclesiasticall, and all. I will adde but one word more, we know but too much of these corrup-

*A Meditation vpon Psalme 101.*

137

corruptions. And I would to God wee  
 either knew or felt lesse, vnlesse we could  
 make better vse of them, for praier to  
 God, for patience in our selues, and for  
 all other good fruits besides. The king  
 that our Prophet speaketh of, will for  
 the auoiding of these mischeefes, with  
 his eies looke out into all the quarters  
 and corners of his kingdome, and find  
 eyes among them, making euerie where  
 good people his eyes to see for him: and  
 to informe him, hee will know, and haue  
 in euery towne men of merite, and of  
 seruice, I meane men of conscience also  
 as wel as of science or skill. He will hold  
 the reines in his hand, that he may pro-  
 uide for such, euen for euerie one accor-  
 ding to his profession, and according to  
 his degree. Shall any charge or place  
 come to be void? The first thing he will  
 doe, shall bee to goe and seeke out meet  
 men for that place. And though they  
 would hide them in their gardens, or  
 amongst the *baggage & stuffe*, as did *Saul*,  
 or be at the cart, and follow the oxen, as did  
*Elisha*, yet from thence will he fetch the,  
 and

and cause them to become exchequer men and treasurers without deceit, counsellors without passion, and gouernours without faction, whose continuall care, & mark that they should aime at, should be by gracious effects and fruits to iustifie the good choice that their king had made of them. And though perhaps before they had not deserued, either the good report of vertuous people, or the grace and fauour of the faithfull Prince, yet now they would deserue it, and that by all manner of well doing. And this is the reason why hee that hath said in one place, *that the king is the stay and strength of the people*, hath also said in another place: *the multitude of wise men is the salvation of the king*, and the health of the world. And hee presently telleth vs what this wisdom is, *the feare of God*, (sayth hee) *the fulnesse, and the crowne, the beginning and the end of wisdom*. Because verily to him that hath this fear of God, God, who is the full treasure of all good things, will adde and giue graces sufficient for his calling, and of his own mercy and



*A Meditation vpon Psalmē 101.*

139

and blessing will supplie all his lackes,  
 and will cause his simplicitie rather ap-  
 peare and breake forth than his subtlety;  
 his libertie and freedome, rather than  
 his dissimulation; his weakenesse rather  
 than another mans force; and all, that  
 the glorie of the world may bee Gods  
 and not mans. Whervpon it oftentimes  
 followeth and falleth out, that the Mai-  
 ster flourisheth in his seruant, *as did Laban  
 in Iacob, and Potipherah in Ioseph*, or to  
 speake more properly to the purpose,  
 the king in his officer, *as did Pharoah in  
 Ioseph*: & by consequent the whole peo-  
 ple, in such a worthie instrument. Ac-  
 cording vnto which also Salomon sayth,  
*When the righteous are in authoritie, the* Pro. 29.2.  
*people reioiceth; but when the wicked beareth*  
*rule, the people sigh.* Wherefore wee may  
 safely conclude, that it doth by a manner  
 of speech infinitely import the Prince,  
 the people, the Commonweale and all,  
 to set vp in the same meet and worthie  
 persons, because they be as it were the  
 life and soule that holdeth all together,  
 and without which the bodie it self can-  
 not

not chuse, but languish and pine. Howbeit, before they can bee settled and placed there, they must be knowne. For as that is true, that of an vnknowne thing there is no desire: so vertuous and faithfull people cannot bee aduanced, vnlesse they be first spied out. Now the first and most assured marke to know them by, is the feare of God, without which indeed all wisdom easily degenerateth into craft and deceit, valour into violence, iustice into priuate reuenge, policie into priuate profit and monopolies, as we say, and as we haue scene in our age and land, where the wisest men haue beene ouertaken with couetousnesse, oppression, briberie, and infinite numbers such like. Yea without which also euen the verie best grace that God hath given vs, is an instrument of great euill and corruption, our affections breaking forth into passions, and reason it selfe a cause of cauillation and craft. And yet this is a thing that is the least sought after, of the most or greatest number of Princes, & which in the election or choice of seruants

*A Meditation vpon Psalme 101.*

141

uants and publike officers , findeth as  
 small place and entertainment, as possi-  
 ble can be. Nay rather men say of such,  
 and it is receiued for a common sen-  
 tence, That these people are not folke fit  
 for seruice: and that kings are great and  
 mightie ynough, to bee serued alone  
 without God: and that all that is attri-  
 buted and giuen to God, is abated and  
 taken from their seruice. But sic vpon  
 such prophane and blasphemous spee-  
 ches, so directly derogatorious to Gods  
 glorie, *Who alone must bee serued*, and so  
 peremptorily preiudiciall to Princes,  
 Gods Lieutenants vpon earth: for is  
 not this as much to say, that their Prin-  
 ces or Kings are Atheists, & *without God  
 in the world*. They tell vs further, that  
 those that are strict in conscience, and  
 tie themselves to reason and to lawes,  
 are not fit seruants for Princes. And  
 their flatterers tell them they are aboue  
 law, aboue nature, yea equall with God.  
 What prophane? What blasphemous  
 speeches are these? Is not this to deface  
 equitie and honestie? To puffed vp flesh  
 and

Math. 4. 10.



and bloud to it owne confusion, to euacuate all humane societie, if Princes may make and leaue lawes when they list. In such cases as these, the Apostle doth not without cause admonish, saying, *Bee not deceiued, euill speeches corrupt good manners.* Yea verily the authour of *1. Cor. 15. 33.* veritie it selfe telleth vs, *No man can serue two maisters.* And yet in another place *Math. 6. 24.* the spirit sayth, *Fcare God, honor the king.* *1. Pet. 2. 17.* By which wee may see, that these two masters are not alwaies, and of their own nature contrarie (for if they were so, we could not obey them) and much lesse are their seruices contrary. Nay rather they follow one vpon another, and come in their order and degree, as God first, the king after; and so Gods seruice first, and the Kings after. A vassal that serueth his proper Lord, is not for the dutie that he doth to him, a rebell to his Prince. No more is he disobedient to God, that serueth his king, cōmanding good things, and when and as he should. Nay, I will say more: the vassale neuer better serueth his Lord, than when hee faithfully serueth

*A Meditation upon Psalme 101.*

143

serueth him that is king to both . And the reason thereof is plaine: not onely the vassale, but the lord himselfe and all, owe the king all manner of homage and seruice. So none serueth the king so wel, as he that religiously serueth God, *Who is lord of lords, and king of kings.* It is too apparent in these daies, that the greatest number of seruants serue not, but as we say, *unto the eie*, and whilest their masters are present . And that is one reason amongst many, why kings are ill serued by their seruants when they are far off, and are secretly betraied, when they are nigh. But such as serue their king, and in doing of that dutie, are assured and perswaded, that they serue God, they keepe alwaies one course : whether they bee nigh at hand or farre off, that is not materiall, because their obedience is not tied to place, but to persons, and yet no further to persons, than as in the feare and faith of God they may performe the duties they doe . And surely it must bee so with them, because they serue to pacifie, appease, and content their owne

con-

conscience, and not to satisfie their maisters sight and eye alone. For if it bee so, the backe shall no sooner be turned, but the hand will waxe idle, and the heart will be auerse from the businesse. No no, they haue alwaies God before their eies, and they know him to bee the beholder of their facts, more than of their faces, *and the very searcher of their hearts and reines*. From him they looke for their wages and hire, from him, yea from him alone they expect grace and fauor, being certainly assured that he will giue them a gracious recompence, though their Maisters should not, but should bee *unkind* rather and *froward*. From these trees then, and not from elsewhere, must kings chuse and fetch the graffes and sciences of good Officers, of good subiects. But specially hee must looke to haue from hence (as *David* telleth vs here) good counsellors of estate, whom they should cause to sit neere and about themselues, and make them partakers of their authoritie, and of their power. For to keep and hold this barke or ship of the Commonweale



*A Meditation vpon Psalme 101.*

145

weale (yea and of the church also) vpright, & tight as we say, against all winds and blasts, inward, outward, boysterous, gentle, &c. they must haue vpright and entire persons, or else it will neuer bee. And reason, for being a sound & entire bodie, it must haue such to guide & tend it. Otherwise, if they be infected and vnfaithfull, they may put it, and all that is in it, in danger. And these are such as must not carrie the rout, and beare the sway in themselves, nor keepe it for, or direct it to others, much lesse lay it vpon the people, whom they are to guide and gouerne, and least of all vpon the Kings and Princes, who are but men, and many times must bee brought to good courses, because they stray fowlie, but must referre all to the common good, and the benefit of the countrey & kingdome, which must continue, when they themselves, Princes, and all, shal be dead and rotten. Now against these good and faithfull people, whom hee will imploie & vse in publike place, he opposeth and setteth others, whom he will banish his

L

house,

house and kingdome, and presence. And of them is it that he sayth:

Verse 7.

*He that shall vse deceit, shall not dwell in my house: he that speaketh a lie, shall not remaine before me.*



His is that hee meaneth and sayeth: Good and vertuous people shall come into my closet & secret chambers: they are they that I will be most familiar withall, and take best delight in. And good reason, for they are good, and will do me good, and my kingdome also, as I see by that auncient example of Ioseph in Pharaohs state. But the wicked shall be shut out of my house, yea they shall not come so much as into the vtmost court, for the verie gate it selfe shalbe shut against the. And good reason also, for being naught themselves, they will pollute the place, and defile the people, and a little leauen of mali-

*A Meditation vpon Psalme 101.*

147

*maliciousnesse and wickednesse, soureth the whole lumpe.* Yea hee meaneth more, that 1. Cor. 5. 6. good and vertuous people shal haue seats and places of honour in his counsell, but the wicked shall not so much as stand in his presence, but rather shall flie and fall downe before him, so small hope shal they haue of preferment. And these wicked and vngodly men are described here by these two tearms, *Deceit* and *Lying*, both which he setteth against *in vpright and a sound way*, mentioned in the last verse before this. Deceit, is no other thing but indirect dealing and carriage, as in respect of mens actions and deeds: as lying also is nothing els but indirect deling, as in respect of speech & words. Both the one and the other of them are cōtrary to integrity or vprightnes: whether it be the vprightnesse of the hands, against which is opposed deceit; and the sinceritie or vprightnesse of our lippes, against which is opposed lying. And indeed, these two amongst other, are open witnesses of the crookednesse and indirectnesse of our vnderstanding and wils,



and to be short, cleare witnessers indeed, of that peruersenesse and peeuishnesse, which wee haue in our foules thorow sinne. Yea both the one and the other of them are directly contrarie to that true wisdomes that ought to bee found in kings counsels. For sayth the wise man, *Eccle, 15.8. The wicked haue not scene it, and that wisdomes holdeth her selfe aloofe from pride and deceit. Liers shal not so much as remember it.* By all which we may see and learn, that it is not ynough to seeke after, and to pursue good things, but also we must flie from euill. Yea and not onely flie from euill, but also wee must chase & driue it away, yea we must so liuely and speedily chase it, that it may neuer bee able to gather strength, or get footing: yea and wee must driue it so farre away, that it may neuer be able to hurt, hinder, or trouble any good thing. Here if in any thing, the Physicians rules of flying from the plague, are most meet to be practised, as seene, and as farre as may be, for this is a plague indeed. But the world is of a cleane contrarie mind, and foule de-  
ceiued

*A Meditation vpon Psalme 101.*

149

ceiued in this behalfe. Manie deceiued  
*with the pleasures of sinne, which last but for* Hebr. 11.25  
*a while,* coll it, and imbrace it, as if it were  
 vertue it selfe. These are either ignorant  
 in iudgement, or carelesse in practise.  
 Other some suppose, that good and euill  
 are not contrarie, but may wel agree to-  
 gether in a house, in a kingdome, in a  
 church. But why doe you not in nature  
 compound fire and water; or in policie,  
 peace, and warre; or in Gods church, *the* 1. Cor. 6. 16.  
*temple it selfe, and images?* Surely they may  
 as well and as soone make light and dark-  
 nesse, heauen and hel, to agree together.  
 Others imagine, that the good we haue,  
 should make vs hold our peace at the  
 euill that molesteth vs. But this is to cor-  
 rupt our iudgement, as well as to tie our  
 tongues and hands, and indeed by con-  
 sequent also defacing Gods graces in vs  
 to rob him of his glory and praise. Pri-  
 uat and particular persons suppose the  
 are not to blamed, but excused rather  
 when they are content to abstaine from  
 euill, or when they do in some sort wink  
 at it. And they imagine that this is rea-

*A Meditation vpon Psalme 101.*

son sufficient, we haue no meanes to re-  
 presse it, or to redresse it, and it hath got-  
 ten such a head, that it is too great and  
 strong for vs to deale withal. Grant that  
 to be good and true, yet if thou belong  
 to God, hee hath giuen thee a heart to  
 hate it, though not a hand to reforme it,  
 & he hath giuen thee a tongue to speake  
 against it, though not power to sup-  
 presse it. To abstaine from euill is well.  
 But that is but the first step to goodnesse.  
 And thou, if thou doest appertaine to  
 God, *must be carried forward towards per-*  
*fection.* He that sayth, *Abhorre that which*  
*is euill,* presently addeth, *and be fast glued*  
*to that which is good.* Hast thou vsed these  
 good means? Doest thou vse them? Hast  
 thou kept thy selfe free from the action  
 and affection of euill? Thou doest well.  
 But beware of blanching and min-  
 cing, for that is not onely euill to thy  
 selfe, but to infinite thousands of soules  
 besides. And though to hurt thy selfe be  
 much, yet to draw other with thee to the  
 same sin, & by means thereof to the same  
 condemnation, is much more greuous.  
 And

Hebr. 6. 1.

Rom. 12. 9.



*A Meditation vpon Psalme 101.*

151

And though these things may bee some cloke for priuate persons, yet such neutralitie and halting betwixt two, is not or cannot bee iustificable in a prince: nay they can haue no colour of it, or for it at all. God hath set him vp to punish it, and hath strengthened him with his owne arme to repress it: in his very face and countenance God hath grauen his owne Maiestie, to astonish it, yea to discomfort it, and driue it away. According to which *Salomon* himselfe, who had good prooffe thereof, sayth, *A Prince* Pro. 20.8, *that sitteth in his throne of iustice, chaseth away all euil with his eye.* So that they that walke not according to this rule, answer not the end of their callings and offices, weaken Gods mightie power, put out his glorious Maiestie, discourage the godlie, hearten the wicked, giue sin the head, and a man cannot reckon vp the mischeefs besides. But on the other side, this should be no smal comfort to godly kings and princes, and should animate them, not to feare to punish the wicked, whatsoeuer accident to the contrarie  
either

either they themselues might imagine, or other might propound vnto them for discouragement. And the rather hereof should they bee well assured, because they know that God will defend  
 3. Chr. 19. 6. and maintaine *his iustice, which they execute*: and set this before them, that sith *they administer the iudgements of almighty God*, and not their owne, hee that is  
 1. Chosh. 1. 5. *iealous ouer his owne glorie, and wil not giue it to another, cannot destitute them, neither will he forsake them for euer*. But what shal we say, there is nothing more rife in all the courts of the world (whether they be those that we cal Princes pallaces, or name seats of iustice) than wincking at euill, frō which men passe to suffering of it, from suffering of it, they proceed to licentiousnesse in it, then they come to plead prescription for it, to take pleasure in it, to speake for it vnder hand, to iustifie it openly, and at the last to set it vp in a triumphant chariot, and so to bring it to vsurpation and tyrannie. Such a hand, such a head doth sinne get: and such sower fruits doth wincking at iniquitie,



*A Meditation vpon Psalme 101.*

153

quitie at the first, bring forth at the last. Men therefore should bee wise to withstand the beginnings of euill. A little fire at the first beginning of it, might be put out with a handfull of dust. But if that be neglected, and matter bee ministered vnto it, it taketh hold of houses, and burneth whole townes, and there can hardly bee found water or liquour to quench it, yea sometimes it preuaileth against ponds and riuers. And who can maruell at this, that knoweth the nature of euill? It is corrupted in it selfe: it findeth in all things, specially humane and belonging to man, corruption, as fit matter to feed it, and for it selfe to work vpon. And do we not see, that sometimes a graine of some noisome or poysonfull thing, is powerfull against an ounce, against a pound, yea a whole lumpe of things of better complexion? One drop of poyson, specially of some very strōg poyson, will preuaile vpon a tun of wine or water, yea euen vpon a very great bodie. One malicious man will get the vpper hand of a whole councell, yea of a whole



whole state . And many times a very meane man, if wee respect his qualities and graces , shall preuaile against the best and the greatest. Our owne Chronicles, and the stories of other nations, afford vs store of such bad examples. Many men will not stoope so low, as to regard these things. But they are to true notwithstanding, for other mens imaginations or exaltations, cannot euacuate truth, but it will alwaies remaine like it selfe. But what shal we say? vertue is negligently, yea carelessly husbanded: and surely goodnesse is tilled and dressed after the same measure and manner. Our humors fight against it, that is much: and our manners to, that is more: because euil inward is lesser offensive, than when it breaketh forth outwardly. Yea goodnesse euen in the best people (besides the outward forces that are offered vnto it by the wicked) is beaten backe by the selues, and as I may say, cooled within the, sometimes, by the remainders of their owne sinne, sometimes by the malice of Satan: sometimes by the slippings and fallings away

*A Meditation vpon Psalme 101.*

155

away of others : sometimes, by the bad examples that are in the world : sometimes by the buffetings and beatings that the wicked vse against it. And therefore no maruell though it bee so backward in bearing and bringing forth fruit, when euen the very friends and louers of it doe giue it so cold a currying, and base entertainment, as it findeth at this day in the world.

Wee may see then, that as well for repressing of euil, as heartening on to well doing, it greatly behoueth kings to performe these things that *Dauid* prescribeth here . Which they shall doe, if they as *Dauid*, set goodnesse in authoritie aboue euill, and place vertuous persons, ouer and aboue the wicked. For howsoeuer euil be of it selfe shamelesse, and as in regard of men, insolent and arrogant; yet when it shall see it selfe suppressed, and goodnesse aduanced, it will banish it selfe, yea vanish and flie away. Yea and this shall they the sooner effect, if in their deeds, if in their words, they detest euill, and loue good, and if they themselves



they themselues carrie in their faces and foreheads the marke and impression of vertue, iustice, mercie, and such like. For darknesse without doubt shall and must flie before light. And euen so euil, which is nothing but a priuation of good, as darknesse is of light, if goodnesse once appear, & be establisshed, cannot hold his place, nor continue, or bee at all, where goodnes once entreth. But if it so fal out, that a Prince come to gouernment and state in an age so corrupt as ours is, and hee is not able to root out euill so soone as he would, or as he should, this specially at the least, he must aduise and look to, that hee suffer it not to fall or drop vpon the more noble parts of the bodie (for if they be once taken, the other being ouertaken therewith, no part shalbe free) but rather that he send it packing to the basest and furthest parts of the Commonweale: euen as nature it selfe, in a naturall and humane bodie teacheth vs, expelling that which would annoy or hurt the vitals, as wee say, to the furthest parts, that so in that care and wisedome  
the



*A Meditation vpon Psalme 101.*

157

the Prince may prouide, that it bee no part either of his sence, or of his life, and least of all certainly of his spirit, and of his soule. In a word, this is my meaning: The Prince should not admit such corruption, neither to his presence, nor to his person, nor to his practise and affaires, nor commit vnto it his life, his counsell, or estate: for if he doe so, hee hazardeth all, his bodie, his soule, his scepter, his kingdome, his subiects, &c. And sith this is the nature of naughtinesse and sinne, that if it may be but permitted to prease into presence, it will conceiue hope of further accessse and entertainment: mightie men must stop the passage of it, and shut their palaces gates, the eies and eares of their head, the power of their hands, the passions and affections of their hearts, and whatsoeuer else, against it. But this is a verie great worke indeed for a Prince or King, I confesse it. But the person is great that is to doe it, and hee hath manie more meanes to effect it than meaner men, and therefore  
he

he should so much the more cheerefully and powerfully set vpon it. And if meane men bee not discouraged with the hardnesse of the matters they goe about, but rather incouraged with the excellent fruits that will insue thereupon, much lesse should noble spirits and princes hearts be daunted therewithall. But most hard is it in my mind, of any prince in Europe for our king, who at one dash as we say, and as it were vpon the suddaine, is wholly plunged into the corruption of this kingdome, as it were a soule comming out of the hand of the Creator, and entering into a bodie altogether full of vncleannesse and filth, where also it findeth nothing but all the motions, and all the senses, and all the appetites, and al the instincts and desires, yea euen the whole wil and reason it selfe, drawing and haling vnto euill and corruption. Notwithstanding, the triumph and glory that hee shall get by vanquishing all these doubts and difficulties, gaining by little and little vpon his owne heart and person, and preuailing

*A Meditation vpon Psalme 101.*

159

ling vpon his house, vpon his counsell,  
 and vpon his state, carefully and dili-  
 gently curing and dressing the good,  
 and rooting vp the euil: besides al these  
 things I say, and the good that shall in-  
 sue therupon, the glorie, the greatnes, &  
 the garland or crowne that he shall get,  
 will cause him with cheerefulnesse to  
 surmount and ouercome all these trou-  
 bles and trials. And therefore with con-  
 stancie and courage hee should goe  
 forward. Forso did this our king *Dauid*,  
 when hee came to the Crowne, and he  
*lost not his labour and his loue*, but God  
 gaue good successe and blessing there-  
 to, as the holie Hystorie recordeth  
 both in the beginning, in the mid-  
 dest, and at the shutting vp of his go-  
 uernement. And yet this hee did, after  
 that God had enabled him to performe  
 so many battels abroad against strangers  
 in the daies of *Saule*, and to fight so  
 many fields at home. Which alio hee  
 many times mentioneth, not so much  
 to set out the miserie of his estate, as  
 to magnifie Gods mercie, that *had*  
*taught*



**Psal. 144. 1.** *taught his fingers to fight* ; and made him able to ouercome all: yea and to instruct all Princes, present, and to come. (*For Rom. 15. 4. whatsoener things are written beforehand, art written for our learning, that we thorow patience and comfort of the scriptures, might haue hope.*) What course to keep, & what remedie to vse (specially when they haue established peace at home and abroad) for the redressing and the repressing generally of all euils, and particularly of such, as either ciuile or forraine warres, haue set on foot in the kingdome.

## Verse 8.

*I will cut off (sayth he) betimes all the wicked of the land: that I may root out of the citie of the Lord, the workers of iniquitie.*



**T** is as much in effect, as if he should say: I will not put off from day to day, neither to frame mine owne life wel, nor by mine owne example to amend my people,

*A Meditation up on Psal me 101.*

161

people : for delaies are dangerous, specially of good things , and occasion as wee say, is bald behind, and therefore good taking hold of her forelockes: besides, I haue no charter or patent of my life, and therefore I will not deferre the doing of this good . Neither will I for a long time , or many yeares , delay the reformation of my estate , but as much as in me lyeth , labour to bring it to a good condition speedily . I know other Princes are or will be of another mind , and that they may alleadge for themselves many goodly clokes and colours, as innouation is dangerous, feare of the people , doubts and diffidences concerning the action it selfe, and diuers such like. But I will cast all these behind me, and make no account thereof : for the first is but a principle of Policie, and that is as vncertain, as mans braine that bred it. And for the second, it hath small force in it, and it may bee, specially standing for God, that when I feare most, I shall be most fauoured and followed, for he hath the hearts of men in his hand, to



*turne them at his pleasure.* And as for the  
 third, concerning the action it selfe, see-  
 ing mine own hart telleth me it is good,  
 and I am perswaded thereof by the truth  
 of the Word, why should I lay, or suffer  
 to lie stumbling blockes in my way? Nay  
 rather thorow Gods goodnesse and  
 strength, I will rise vp so much the more  
 earlie, and put my hand to that busines,  
 whatsoeuer may come of it. This is my  
 full and flat resolution. And sith the lord  
 by nature doth teach it me, I wil thorow  
 his assistance and grace perform it. Doth  
 not the sunne, as soone as it riseth, yea  
 before it riseth, driue and chase away  
 darkenesse? And then why should not I  
 so soone as I ascend to the scepter and  
 throne, and come to the crown, perform  
 these good things? Surely I will erect  
 the throne of Iustice, certainly I will  
 establish pietie, vertue shall find enter-  
 tainement at my hands, and I wil banish  
 vice. This did *Dauid* say, and this did he  
 doe also. And in both these, it behoueth  
 all good kings to resemble him. An ex-  
 cellent enterprise, and of great conse-  
 quence



quence I confesse, specially in this State  
and Kingdome, in which vice hath tri-  
umphed a long time, nay in which it yet  
ruleth and beareth sway. But yet if men  
will begin in time, the day is long, and  
there are many houres yet before night  
come. Delaies in other things are not  
good, but here they are sta ke naught.  
Purposes will not serue, for they are but  
the imaginations of our mind: nor pro-  
mises neither, because they are but bare  
words, and vttered many times to de-  
ceiue men: but practise & performance  
is it that will glorifie God, and doe good  
to Church, Commonweale, Countrey,  
Kingdome, and all. The beames and  
streams of a vertuous Prince, may make  
hote and comfort, and that without  
ouerheating or discomforting of him-  
selfe, his countrey, and kingdome: yea  
they may cause vertue to bud and spring,  
and they may nip vice in the head. And  
why should wee doubt of it? Seeing wee  
know that Gods graces, though in pri-  
uat persons, shall not yet bee vnprofita-  
ble, much lesse shall they bee without

*A Meditation vpon Psalme 101.*

life in men that resemble his Maiestie, and beare his marke vpon them. His Zodiacke as we may say, is furnished: a man may see it planted with much goodnes: he is not yet at the midst of his age, and if God would, wee might see all things in the Kingdome and Commonweale changed into better: the sores thereof strengthened and healed, and that without any wound or scar: the former euils softened, yea almost worne out of memorie, and as it were quite and cleane forgotten. And though it were so, that the greatest part of a Princes life were past, yet that should not hinder redresse and amendment of matters. The more that hath ben neglected in former time, the more should be reformed in the rest of the daies of the pilgrimage that wee are to liue. Who knoweth whether God hath granted life to that end? That so according to the breaches of our former yeares, our liues might bee more glorious to him, and profitable to the people, and our liues and our deaths to, more comfortable to our selues. Sure wee are



of this, that God commandeth vs to *redeeme the season*, and rendreth this reason of it, *for the daies of euill*. And wee know this is a sure note of excellent blessing from God vpon his people: *they shall bring forth fruit in their age, they shall be fat and flourishing.* Eccle. 5. 16.  
Psal. 92. 14.

And yet I meane not for all this, that Princes vnwisely, or without aduise, shall cut off, burne, seare, or as we say in plain English, without consultation run into and set open alterations and changes of state, execution of iustice, &c. for so perhaps in seeking to settle good, and to auoid euill, they might fall into a mischeefe, more intollerable by much than their present condition. In nature we see that such a humane bodie there may be, as in which all the bloud shall be so corrupted, that before a man should find any good bloud therein, he might (if he wuld vse phlebotomie or bloud letting) draw out and take away both the life & the last drop together. In such a case, when the corruptions are so grosse and infinite, a skilfull Physician will vse Epi-  
M iij crasis,



crasis, as they call it, or labour to bring it to a better temperature or mixture of the humours. He will draw from the bodie I confesse, both by diuerse meanes, and at diuerse times, but yet he will take no more but what is needfull and necessarie to vnburthen Nature of. Which when it is discharged indeed, gathereth vigor and force vnto it selfe againe, and euaporateth and euacuateth by sweating, and other good meanes, the rest of the poyson or maligne humours: and to be short, doth by this gentle euacuating and sundring euil from good, make good indeed at the length the verie bloud it selfe. And euen so must the Prince doe in this abundance of superfluous and corrupt humors in the State or Commonweale. There may bee in a kingdome sometimes such maligne influence, and such store of poysonfull corruption, that though the Prince would willingly purge the euil in that estate, yet warres at home and abroad, plagues, famines, and a number such like pestilences within the bosome of the

Com-

Commonweale, will not suffer him to doe it. If he should open a veine, the spirit would depart with the bloud, and the life would goe away with the strength. What must he doe then? Countenance euill? At no hand. Shall hee wincke at transgression? Not so neither. Shall hee disgrace and keepe backe from preferment the good and vertuous? Be it and all the rest farre from him. For the first is to commit sinne with a high hand, *and* Deut. 29. 20. *the Lord will not be mercifull to such*. The second is to suffer it to get a head, and when it is once aloft, it will hardly or not at all bee beaten downe. And the third is to wound, yea to breake the hearts of the faithfull, who the more they bee discouraged, the more doe the wicked preuaile. What then? He must as hee may, take away from the wicked and vngodlie all their gouernement and authoritie, for they are not men meet for it, because it being a holie and a heauenlie thing, it must haue men to exercise it, that do in some sort sort with the nature thereof. On the other side, hee must raise



*A meditation vpon Psalme 101.*

vp good people from vnder their yoke and burthen, hee must deuide amongst them his fauours, his authorities, his offices, for they only are both worthie of them, and fit for them, because God and not man, by shedding his graces into their hearts, hath made them meet therefore. This if they would doe, they should in a small time see by this discretion, and thorow Gods blessing vpon their care, a conuersion or turning of their State, without any subuersion, nay without any great great trouble to it or in it: and a new kingdome, yet without any great noueltie or change. The ship of Delos, so much read of, and celebrated in antiquitie, for lasting many yeares and ages without renewing, whence got it that fame, but because that so soone as a lord or planet was in danger, they diligently and presently provided another in the roome thereof. And euen so, if a King will amend an estate or kingdome that is decayed, he must proceed by the same course: If so soone as a dignitie, state, or office shall be void, he be careful to haue



it replenished with good and vertuous people, and such as are fit for the charge, hee shall within lesse than tenne yeares make all new, and yet without innouation, yea hee shall doe it by an encreasing that shall not bee perceiued, till God make it breake forth, and so shall bring backe pietie and iustice to their auncient glorie, and shall beget againe in the hearts of his subiects, vertue, honestie, loyaltie, and euery good thing besides, specially if euerie one in his Countrey, in his Colledge, in his companie, in his Towne, according as hee hath beene chosen by the Prince, to a good place, shall bring to this good worke the same good affection, and shall set it forward after the selfesame manner. But if on the other side, hee set vp in the roome of a wicked man a wicked successor: if he prouide for the place by lot as wee say, or bestow it vpon him that will offer most, or giue it for importunitie, or for fauour, then I can say no more but this, The good that was done in nine moneths, will bee ouerthrowne in three daies.

*A Meditation vpon Psalme 101.*

daies. For this wee may assure our selues of, an estate or a building decayeth in fewer daies than there was of yeares spent to reare it vp, and establishe it. So true is that saying of the Philosopher, It is more easie to destroy than to build.

Wherefore the king that wee treat of, seeing hee is fallen into such a wicked age, will begin his worke earely in the morning: euen as soone as hee entreth, so soone will hee begin, because hee is perswaded that God hath aduaunced him to that end. And our Saujour commandeth, *Math. 6.33. First seeke the kingdome of heauen, and the righteousnesse thereof, and then all these things shall be given vnto you.* And hee will doe it also euen with the same hart and affection that *Dauid* did, that is, *that he might purge and reforme the citie of his God:* and he will not doe it that he might raigne quietlie and at his ease, for that is but a priuate and worldly thing, and not thanks worthie; but that the Lord might rule and raigne in his State and Kingdome, and that hee might be religiouslie and holilie serued his church.



church. For let men thinke and say what they list, it is for the churches sake alone, (which God hath euerlastingly loued, euen from before all worlds) that he vpholdeth and maintaineth this world. For the Churches sake hee preserveth Monarchies, Commonweales, and Kingdomes, which are rather the Innes as I may so call them, than the houses of the church, that warfaeth and trauaileth to and fro in the world : which otherwise wee might account (sauing that by their grossenesse and thicknesse, they shelter and couer the precious fruits that God hath put into them) not very profitable, specially as in regard of godlinesse. And yet notwithstanding, this is the Church that is sustained and maintained by God for his onely sonnes sake, who hath suffered death for it, euen Christ our Lord and Saujour, and notwithstanding *is the king of kings*, vnder whom of necessitie, all the kings of the world must bow, and for whom it is that they must raigne, casting down, at the very feet of his crosse, because in that hee triumphed, their crownes,



crownes, their diademes, and their scepters, specially if they desire to raigne in blessednesse ouer their subiects in the world, and would one day raigne for all eternitie in the heauens, without which they are more miserable than the meanest of men, *Because for mighty men there are mightie torments prepared*, and the Prophet *Isaiah* in expresse termes sayth:

*Isaiah. 30. 33* *Tophet is prepared of old, it is euen prepared for the king: he hath made it deep & large: the burning thereof is fire and much wood, the breath of the Lord like a riuer of brimstone doth kindle it.* In a word then as it were, or short summe to shut vp all, and to conclude with *David*: Our king will frame his soule to Mercie and to Iustice. From his person they shall run, and flow into his court, into his counsell, and frō thence they shall spread themselues ouer all the members of his state, euen vnto the very borders & vtmost bounds of his kingdome, *All his waies*, in a word, *.. 10.* euen according to Gods own example, *shal be Iudgement and Mercie.* But because that the bodie is made for the Church, he

he will with all his heart giue himselfe to the studie of truth, and be very mindfull of and carefull for the seruice of God, and will referre all that hee hath or may haue, to the defence and maintenance, to the restauration and reformation of his Church, the rarest iewel that God hath vouchsafed to make shine in the world.

O God which hast from before all times appointed our king to bee borne in so troublesome a time and wicked age, as wherein the state is rent by factions, the Church is troubled with schismes, and the most wise see nothing but darknesse, and the same so thicke, as no eye, nay no discourse is able to pierce it much lesse to driue it away; double in these double mischeefes and euils, thy blessed annointing, euen thy holy grace vpon him. Poure vpon his head the spirit of thy seruant *Dauid*, yea double and treble that blessed spirit of thine vpon him, that vnder him we may once again see our State established, and thy church gathered

Luke 2. 14.

gathered together, that so vnder thee by  
his meanes, wee may with one accord  
sing, as thy holie Angels did and doe,  
*Glorie bee to God in the most high places,*  
*and in earth peace, and towards men good*  
*will :* and that I my selfe might then say,  
though it were euen at this present  
houre, *Lord, now lettest thou thy seruant*

Luke 2. 29.

*depart in peace, according to thy*  
*word, seeing that mine eyes*  
*have seene thy sal-*  
*nation.*

**Sobe it.**



